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SOME THOUGHTS

ON

LIFE'S BATTLE:

From Judaism to Christianity.

12606 T1
BY MARK LEVY.



SOME THOUGHTS

ON

LIFE'S BATTLE:

FROM JUDAISM TO CHRISTIANITY.

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✻ BY MARK LEVY ✻

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1888

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PREFACE.

I trust every reader of these pages will accept them in a spirit of loving kindness. They are addressed especially to Christians by a Christian who desires to see a better feeling established between them and the race from which he springs. They are not published as a literary effort, but for the purpose of glorifying God and advancing the spiritual kingdom of our Lord and Saviour Christ Jesus; by awakening the Christian world to a sense of its duty to the Jewish race, and in the further hope of bringing to the knowledge of the sin-stricken and sorrow-laden the peace and joy to be found by accepting the burden-bearer, our Lord and Saviour.

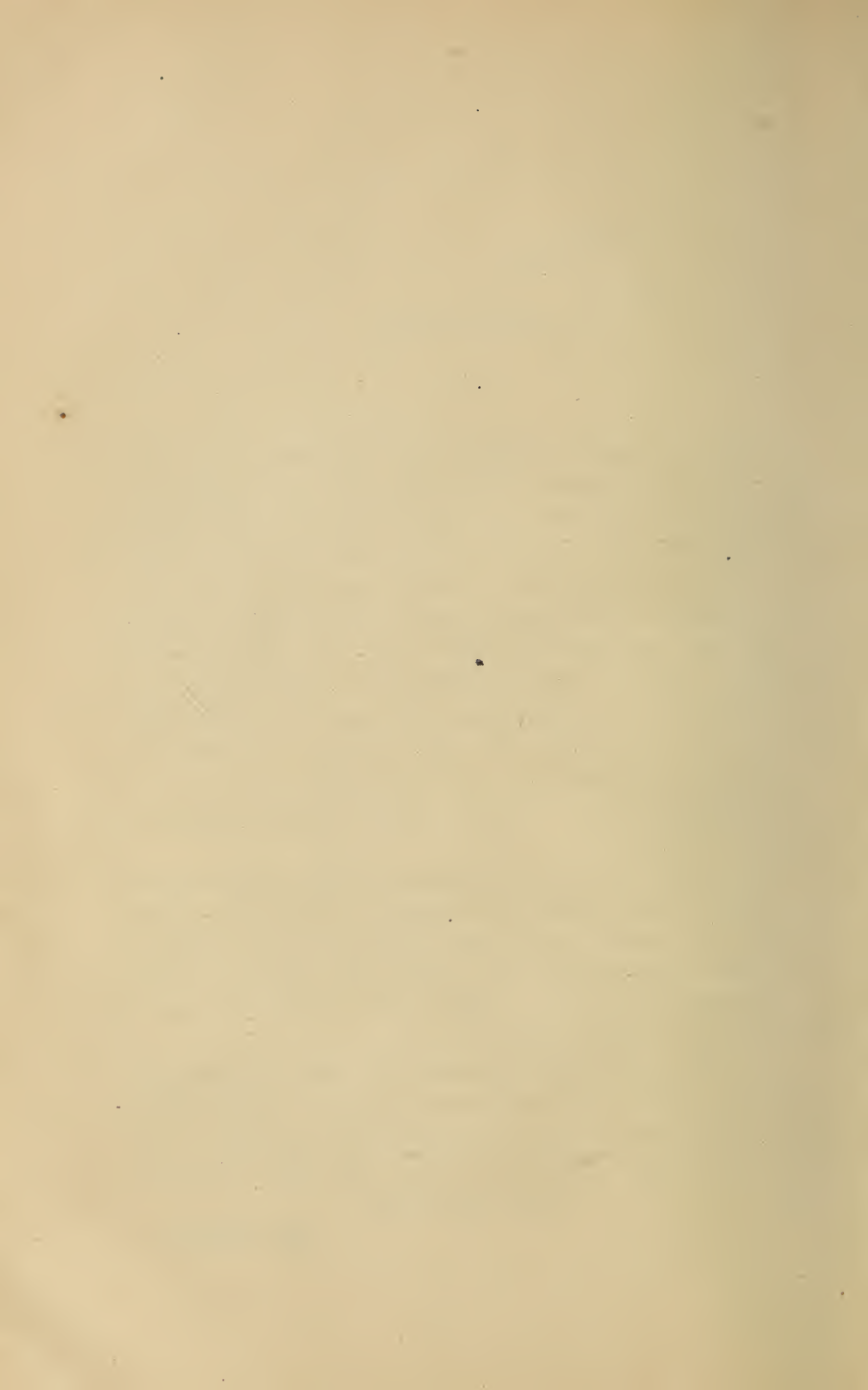
The thoughts are a faithful record of my spiritual life as Jew and Christian.

I have come forward in the greatest of all causes, viz., in the hope of being a peace-maker between those who are worshiping God under the old and those who are worshiping him under the new dispensation. Some may think my method is ill-advised, but I have written with all boldness from a consciousness of right-wishing.

I ask the prayers and sympathy of every right-minded worshiper of God, Jew or Christian, for the success of my effort, and in committing these pages to the guidance of the Holy Spirit, I say: Heavenly Father, Thy will not mine be done.

Yours fraternally,

THE AUTHOR.



TO
A MOST LOVING AND SELF-SACRIFICING

Mother

THESE PAGES ARE DEDICATED

BY HER

Affectionate Son.

Should any profit result from the sale of this work, it will be devoted exclusively to charitable purposes.

SOME THOUGHTS ON LIFE'S BATTLE:

FROM JUDAISM TO CHRISTIANITY.

CHAPTER I.

Remember not the sins of my youth, nor my transgressions :
according to thy mercy remember thou me for thy goodness'
sake. O Lord.—PSALM XXV, 7.

With feelings of unbounded thankfulness to Almighty God for His abundant mercy and loving kindness to me, I sit down to write a brief narrative of my conversion from Judaism to Christianity, and thereby testify to my faith in the power and might, honor and glory of His only begotten son, our Lord and Saviour Jesus Christ. Having in former times endeavored to serve Him under the law, when my sins being always before me prevented me gaining peace of mind, I am now enabled to appreciate in its supremest extent what peace and joy there is in serving Him under grace. Oh, for words to portray the happiness that enters into one's life when he realizes that Christ Jesus died on the cross as a propitiation for sinful mankind! What joy in the knowledge that whosoever will may wash away his sins in the blood of the Lamb, and "thereby worship God in the beauty of holiness"! All who accept Christ in sincerity and in truth will testify that His spiritual kingdom is one "flowing with milk and honey,"

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and that "all its ways are ways of pleasantness, and all its paths are peace."

* * * * *

About the year of our Lord eighteen hundred and eighty, being under a deep conviction of sin, and feeling under condemnation in the sight of God, I determined I would endeavor by His help to lead a pure and holy life. I belonged to the Jewish faith, and as a first step connected myself with the North London Synagogue, situated in the vicinity of my home, in one of the suburbs of London, England. From the first I did not find the peace and joy I had expected in my new life. That something was required to bring my nature into communion with my Heavenly Father was evident, otherwise I would not have been conscious of this failure to realize peace of mind. It was not occasioned by any lack of effort on my part to do my duty. I was a constant attendant at the synagogue, and in many ways connected myself with charitable work. The feeling of disappointment not only applied to myself but also to many whom I had always looked up to as being strictly religious men, but whom I found on a more intimate acquaintanceship to be guilty of acts I had thought impossible in those professing religious feeling.

The service as conducted in the synagogue I attended was almost exclusively in Hebrew, only one lecture or sermon each month being delivered in English. In common with most of the younger generation of Jews I was not a good Hebrew scholar, and came to the conclusion that if a greater part of the service was read in the vernacular the congregation would be enabled to learn more of God's revealed Word. Acting in accordance with this thought, at the annual meeting of the members of the congregation I moved a resolution that we should have the lectures in English more frequently. This

resolution was passed unanimously by the meeting, but much to my surprise and disappointment it was not carried into effect during the following year. Having a very strong opinion on the subject, at the approach of the next general meeting I issued the following circular :

11 PETHERTON ROAD, N., April 10, 1883.

TO THE CONGREGATION OF THE NORTH LONDON SYNAGOGUE:

Gentlemen: At our last general meeting I moved the following resolution: "That not less than two lectures be delivered each month." This was unanimously carried, but no effect has been given to the wishes of the congregation embodied in their vote on that occasion, and I beg respectfully to inform you I intend moving a similar resolution at our next general meeting. I shall hold a very strong opinion as to the desirability of having these lectures more frequently, and wish to test the present opinion of the congregation on the subject. I ask you, as a personal favor, to read the arguments I used on the last occasion, and earnestly solicit your support and vote.

Yours faithfully,

MARK LEVY.

"Without doubt religious lectures refine and elevate the moral tone of our characters, and are calculated to develop all those better thoughts and feelings that lie latent within us, and which are an inherent part of our nature. They substitute a better for a poorer class of thought, and thereby tend to make our life happier and worthier. They teach us charitableness in its noblest form, by prompting us to give in thankfulness for the many benefits we enjoy, rather than from those meaner and narrower impulses which have for their object a selfish reason or a motive. They teach us to be tolerant of the faults and follies of others, because they prove that even the greatest among us are not entirely free from temptation and guile. In sorrow and misfortune they bid us hope when we should otherwise despair, by showing that those circumstances we often deplore as our direst calamities sometimes prove to be our greatest blessings.

"If we agree as to the beneficent influence that these lectures have on our characters, then to every reasoning mind will be obvious

the necessity of having them frequently. To those who have always led a strictly religious life this may not appear so conclusive, but they are required for those who have not done this, but are exploring, as it were, new and unknown regions, and, having struck on the correct path, require a guide or a landmark to keep them from deviating from the beaten track; and then, to be of lasting good, these landmarks should be placed at such regular and frequent intervals that there would be no fear of losing sight of one before another appears in view. And I maintain that the most efficacious way of facilitating this much-to-be-desired result is by having these lectures more frequently. They are to the Prayer-book and the Bible what a key is to an ordinary school-book, because they explain and clear from mystery many of those circumstances relating to our observances and traditions, on the subject of which we should otherwise remain in ignorance, from the simple fact that the loss of too much time is involved in personal reference and research.* This would not apply so directly to those greater events in our history, which, from the very immensity of their importance, leave an indelible impression on our minds, and which few of us fail to commemorate by religious observance, but to those lesser links in the chain of events, which, though not in themselves of vital importance, are in their aggregation the great strength and basis of our religious belief, and the commemoration of which by most of us are gradually falling into desuetude. Therefore the necessity is greater now than at any previous period in our history of keeping before the minds of the younger members of the congregation, in a manner that is intelligible to them, the truths of our religion, and the necessity is even greater of supporting these truths by conclusive evidence. In times gone by, when we were mostly congregated within a restricted radius and our habitations were contiguous to our schools and synagogues, it naturally followed that the influence that was inculcated by examples from our earliest infancy was sufficiently powerful to instill into our minds, for our religious observances, that reverence, without which in the past 'they would never have weathered the storms of time.' Now, to a great extent, this is altered. With an increase of general prosperity, and with a greater scope for indulgence in social intercourse with our

*I would explain there is no command in the Bible for many of the Jewish observances.

neighbors of different religious beliefs, we have witnessed a lessening in that regard for our own religious education that every true Jew can not but deplore. One simple fact will illustrate this assertion. Formerly nearly every Jew would have been able to repeat from memory any prayer. Now, this is not so. Formerly, being unable to do so would have been quoted as a personal shame. Now, it is more general than otherwise, and does not occasion so much uneasiness as being unable to answer a difficult mathematical question. In my opinion the influence of these lectures, which appeal more forcibly to our understanding and intelligence than do the constant reiteration of our prayers, will gradually lessen and finally eradicate that indifference into which the youth of the present generation are drifting with respect to the minor observances that our religion imposes on us.

“The true aim of religious ceremony is to define and make clear to our understanding the duty and obligation we owe to the Almighty and to one another. Therefore, unless our services appeal to our intelligence they accomplish no permanent good. And this, I assert, they do not do. They have only a negative influence. But if, by the aid of these lectures, we render them intelligible, then, without a willful stifling of conscientious scruples, they can not fail to prompt us to strive for the attainment of those best qualities of mind and heart, the possession of which can alone bring true happiness.

“Our services in their primary objects are analogous with those of the Christian churches, and if they should think it necessary, even with the great advantage they possess, by being enabled to say their prayers in the vernacular to further enhance their intelligibility by the aid of these lectures, how much greater must the necessity be in our own case, when our prayers, as we are obliged to say them, are unintelligible to more than a moiety of the congregation. Without their aid our services entirely fail to impress us with their true meaning and object, but by their aid we are enabled to interpret our religion in conformity with its widest and truest principles.

“I do not wish to be understood or accused of hypocrisy; I am simply expressing the opinion of one who has not always led a religious life; nor do I now profess to perform every religious observance, but from this very fact I am enabled to appreciate the immensity of good these lectures will accomplish. And I would also ask you to

view this question from a worldly stand-point. Let the dominant feeling be whether or not they will conduce to the eventual benefit, welfare, and happiness of your children. They keep before their minds in an intelligible form right as opposed to wrong. They will train them to a strict integrity, an unfailing charity, a wide tolerance, and an unbounded sympathy for sorrow and suffering; and to develop or call from dormancy these virtues, our prayers, as we say them, have not the power.

"It is with a certain amount of diffidence that I have come forward on what may be considered a personal idea and wish, but I feel assured in construing my motives that that tolerance which is always tendered to a young member of a community who comes forward in what he conceives to be the welfare of the general body, would be extended to me, even should my opinion prove erroneous, and it would also be sufficient to dispel any illusion that might exist in the minds of those gentlemen who form the executive as to a desire to arrogate to myself, in suggesting an innovation of this description, that position which they might think belongs exclusively to themselves."

* * * * * * *

One of our ministers had died a few months before this was written—not the one who had delivered the lectures—and it became necessary that another should be chosen to fill his place. Our congregation was made up of two parties, German and English. Several ministers had appeared before us, and the selection had narrowed itself down to two, one a German, who had just arrived in England, and another, also a German, but who had resided in England from babyhood, in fact he was virtually an Englishman. The choice of the English party naturally rested on the latter. The German party selected the former. As no unanimous decision could be arrived at it was decided to have an election. Committees were formed for the purpose of furthering the candidature of the selected ministers, and I was appointed the

Honorary Secretary of the committee of the English party, and the meetings in connection with the election were held at my mother's house. However, before the day fixed for the election arrived, a minister connected with the most important synagogue in London died, and our candidate received a call to fill this position, and, acting in accordance with our advice, he accepted it.

In connection with the election much ill feeling had been displayed, and as the Secretary of the English party I was made the center of much ill-natured criticism, especially in connection with the circular I had just issued in reference to revision of the ritual. I would mention, nearly every executive officer of the synagogue was connected with the German party.

Smarting under the injustice, and feeling convinced, after a struggle of over two years' duration, that I should never find happiness in the Jewish religion, I determined to seek this elsewhere, and decided to sever my connection with my old faith, and thereupon addressed the following circular to the congregation :

11 PETHERTON ROAD, N., May 1, 1883.

TO THE MEMBERS OF THE NORTH LONDON SYNAGOGUE:

Gentlemen: At our last general meeting I moved a resolution that not less than two lectures be delivered each month. This was unanimously carried, but no attention has been given to the wishes of the congregation. I had a very strong opinion on the subject, and believe also that the preponderance of opinion on the question was in accord with my own; and having knowledge that our minister was not unwilling to carry our wishes into effect, the question naturally suggested itself to my mind, Why is it that a potent influence for good is not utilized to its fullest extent? Acting in accord with these ideas, I sent out a circular stating I intended again coming forward in the matter.

I would ask you to believe I acted from purely conscientious

motives, and assumed that within God's house at least all personal feeling, all antagonism, every motive that had its inception in personal dislike or friendly bias would be put aside, and that religious questions would be discussed in conformity with the precepts of religious teaching; that is, I thought every one would express his opinion according to his conscience and convictions, credit others with doing likewise, and show the greatest tolerance for the opinions of those who differed from himself.

I came forward uninfluenced by any wish to interfere with or force my opinion on those gentlemen, who were perhaps, from their age and from the length of service spent in the interest of the congregation, better qualified than myself to guide and influence those who take but a transitory interest in religious affairs. I did not lose sight of this fact for one moment, but bearing in mind that the resolution was unanimously adopted last year, that our minister was not unwilling to carry it into effect, and having some doubts as to the present wishes of the congregation in the matter, I was justified and acted in perfect accord with the dictates of common sense, in endeavoring to influence the minds of the congregation before again bringing the subject on for discussion; therefore I am not, as was said in your committee-room by one of your committee-men, a mad-man for having suggested this innovation. None can correctly say what is the atmosphere surrounding the inner lives of their fellow men. None knows what reason, what motive, or what accident of circumstances prompts another to each separate action of his career; but, be it joy or be it sorrow that influenced me, I always endeavored to be as I appeared to be, and I wished all to be as I wished to be, viz., a true Jew, with the respect and esteem of my fellow-men. If this be significant of madness, I am willing to admit I am mad. If that gentleman had kept before his mind this thought, Express your opinion accordingly to your conscience and conviction and give others credit for doing likewise, then I think he would have shown a greater tolerance than he has displayed for the opinion of one who differed from himself and who utilized the only means possible for expressing his ideas, and then he would have disdained to make remarks that could not fail to be hurtful even though they redounded to his own discredit.

Instead of the exercise of this mutual tolerance, what feeling do

we find existent among us? A disposition to credit those who take an interest in religious matters with every motive but that which is good and honorable. I for one can thoroughly understand that two men can have an opinion on the same subject opposed to each other, and still both be acting according to their conscience and their convictions.

I had come to the conclusion that those men I had always looked up to as conscientious, religious men did not possess those qualities I thought they should have, and I conceived that the influence of these lectures on the minds of the younger generation would call from dormancy qualities that are conspicuous by their absence in the older generation. I had come to the conclusion that there existed less tolerance, less real charity, and far less sympathy for sorrow and suffering among those who profess religious feeling than among those who do not make any such profession, but I was willing to be convinced of my error if error it be.

It is now three weeks since the circular was issued. Since then I have come in contact with many members of the congregation, and how correct my conclusions are has been forcibly impressed on my mind. Instead of mutual tolerance I have heard none but the most unworthy motives assigned to those who have taken part in the canvass for the election of our minister.

There are those among the congregation with whom I have spent many happy hours. Some well know I have always endeavored to act in accordance with my conscience and convictions. They now prompt me to inform you I intend to renounce Judaism and embrace Christianity. There are many things in the religion I fail to understand, and the feelings that animate the majority of those who profess to be religious are not such as I conceive religion should develop, and all will agree that that which is a source of sorrow should be struck out of one's life.

Immediately on the appearance of this circular I received many visits and letters of sympathy from friends and strangers. I had issued it in a moment of irritation, and while smarting under a sense of unjust treatment, but without the slightest knowledge of the truths of the Christian religion.

Under the benign influence of sympathy and expressions of kindness on all sides, and after a visit to the chief Rabbi, I was convinced I had acted thoughtlessly, and thereupon, at his request, I sent out another circular to the congregation, stating I would never renounce the Jewish religion.* I would mention I had been on one of the committees of the Jewish Board of Guardians for some time. This board is one of the noblest and best organized charitable institutions in the world, and most of the best and noblest of the English Jews are connected with it. Immediately on sending out the circular, announcing my intention to renounce Judaism, I sent a letter to the chairman of the committee, resigning my position. In response I received a most kindly-worded letter, acknowledging valuable services, and asking me, as a personal favor, to withdraw my resignation.

While I could not fail to be gratified at the expressions of sympathy that were showered on me, still the painful experiences I had gone through left me in a state of mind gloomy in the extreme. I had made a sincere effort to do my duty in the sight of God and man, and the result was a miserable failure. I was disappointed alike in myself and others. For a few weeks I continued attending the synagogue, but finally gave up doing so altogether.

I will not dwell on the experiences of the next few months, but I will simply say I endeavored to drown my sorrow by indulging in every species of excitement, and it appeared as if I was to reap a fitting reward, inasmuch as during this period I was overtaken by many disappointments and misfortunes through causes over which I had no control.

At last in my sorrow and despair I commenced attending

*As a Christian I have the consolation of knowing I have not done this—one being the fulfillment of the other.

church, and from the very first the service had a most soothing influence on my mind, especially the singing, and I could say then as now :

I go into the house of God,
And hear the sweet hymn swelling high,
And heart and soul in glad accord
Unite to say no sin is nigh.

If it was for the purpose of hearing the singing that I first continued attending, I soon found that the prayers and sermons were appealing to my heart and conscience with the full force of truth, and after much hesitation I commenced reading the New Testament. Its sublime teachings impressed me most powerfully, and many questions I had been asking myself all my life I found answered therein. The verses that struck me most forcibly were those of St. Paul, Rom. vii, 19-25: "For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

I had been continually asking myself, why should man be held responsible for sin, considering he is born in sin? In the present day the Jews make no sin-offering to God as a propitiation for their transgressions. It is true they fast one day in the year as an atonement, but the feeling with me was one of continued suspense during the greater part of the year.

It was therefore like a revelation to me to read in Rom. v, 18-21: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Finding my nature was in perfect sympathy with the teachings of the Christian religion, and also finding I experienced a peace and joy during the services in the churches never before known, I finally determined, despite my promise to the chief Rabbi, to embrace the Christian religion, but taking this promise into consideration, and wishing to spare the feelings of my relatives, I decided to leave England before making a public proclamation of my faith, and with this thought uppermost in my mind I started for Australia.

CHAPTER II.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.—*MATT. v, 6.*

After an affectionate parting with my old friends and relatives—and it is a source of supreme satisfaction to me at the present time to know I still possess their love and confidence—I started on my voyage for the new world, where I expected, on my arrival, to start a new life in a new religion. The day was gloomy in the extreme, and appeared to be in perfect sympathy with the condition of my mind. I was leaving a mother and sisters bowed down with sorrow at the thought that I might never return, and their grief was aggravated by the knowledge that it was my intention to renounce the religion of my father; and I could not fail to realize what a source of anxiety I had been to them for some considerable time, and through it all they had displayed the most considerate loving kindness, and had endeavored by every means that affection could suggest to assuage my sorrow; but all their efforts had been in vain, and I was convinced they would continue to be so. The intense mental struggle I had undergone had made its influence felt on my bodily health, and I will sum up my condition at that time by saying I do not think there could possibly have been in any part of the globe a more miserably despondent being than myself.

It is my intention to refer only to those events of the voyage that had an influence on my thoughts as far as concerns my religious life. For the first few days I was too unwell to take note of what was transpiring, but the following lines, written about a week after leaving home, will convey a true impression of my thoughts. They are taken from my journal, as are all the thoughts in verse that will appear herein:

MEMORIES.

As I watched the wild surging waves, all crested with foam,
From the ship that was bearing me far, far from my home,
And listened to the ceaseless flit and flap of the sail,
Shook into rapid motion by the fast rising gale,
And then gazed across the boundless stretch of the ocean,
While feeling distress from its quick, billowy motion,
My restless mind slowly wandered back over the past,
And sadness tinged ev'ry thought, for had I not cast
Over the lives of the loved ones left far, far behind
A shadow, and they had been ever wondrously kind ;
But mother dear, and sisters all, regret not I left,
Had I stayed I may have been of sanity bereft.
I was not glad to leave, but my heart was filled with gall,
The memory of the past hung o'er me like a pall ;
I forget not your loving efforts my sorrow to amend,
But on old familiar scenes success would not attend,
No earthly hand could minister to my disease of mind,
For memory with iron bands gloomy thoughts did bind ;
I felt the seeds of madness were growing in my brain,
And the only way to kill them and remove the strain
Was to fly the scenes of sorrow, and in distant climes
Renew my youth of gladness ! the peace of other times.
Away then, thoughts of sadness ! away then, dull despair !
Let not mem'ries of the past o'ershadow hope so fair ;
I have the world before me, the future is my own,
In fertile ground of grief experience buds have grown,
Then the follies of the past my future shall redeem,
And past long hours of darkness be changed to sunny beam.
Oh gallant ship, speed fast to that far, far distant shore,
And mother dear, and sisters all, pray regret no more.

We had on board as passengers several clergymen of different denominations, and at table I was seated next to the family of one belonging to the Church of England. I soon became very friendly, and made a confidant of him, and he was at all times most sympathetic, but I was surprised to find what a want of sympathy and friendly intercourse existed between the various clergymen. Every Sunday we had two and sometimes three services, and most of the passengers attended. For a time I regarded most of them as being religious, but I very soon found out the difference between attending service and being such. I will be very brief, and simply say that on my arrival in Australia, after a six-weeks' intercourse with so-called Christian people and a careful summing up of their actions and sayings, I came to the conclusion that the Jewish character, with all its faults, was superior to the Christian, and I determined to make another effort to lead a pure and holy life as a Jew. Many considerations led me to this conclusion. In the first place, I made the mistake of judging the religion of Christ by its so-called professors, and of thinking every Gentile was a Christian; in the second place, after a long sea voyage, I was in a perfect condition of bodily health, and my mind had received exhilaration from a thorough change of life and scene, and, beyond this, I thought of the excessive sorrow it would cause my beloved mother and sisters if they knew I had really embraced the Christian religion. They had said, when I informed them that such was my intention, that they did not believe I would ever do so. But one of the most powerful considerations that influenced me was this: Although I found great peace and joy in attending the services and admired the pure teachings of Christ, I was not at this period convinced of his divinity, and I also

thought that possibly the reason I had failed to find peace in the Jewish religion was because I had failed to do my duty in following out all its precepts and teachings. In all this I was perfectly honest with God and myself, as I think the following lines from my journal will convince any unprejudiced mind :

LINES,

ON MAKING ANOTHER EFFORT TO LEAD A PURE LIFE WITHOUT
CHRIST.

On the distant shores I have landed
With my gloomy thoughts disbanded,
Body and mind to health restored,
All venom from my heart outpoured.

'Tis like awakening from a sleep
Where evil dreams their revels keep,
The dawn much fairer does appear
In contrast to past dread and fear.

Above the sun bright is glowing,
Thro' my mind bright thoughts are flowing,
All around seems conspired to tell
The past to grieve has lost its spell.

The clouds have all passed away,
And now to God I humbly pray,
For strength past follies to avoid,
That peace and hope be not destroyed.

O Father, give me strength of will,
All debasing desires to kill ;
Most humbly for thy help I plead,
From evil thoughts let me be freed ;

Thy Holy Word make me revere,
May heart and soul be pure and clear,
And may my future be the bond
I prepare for the great beyond.

And mother dear, and sisters all,
If you can not myself recall,
My peace may consolation be,
Believe my thoughts still dwell with thee.

Soon after my arrival in Sydney, Australia, I became acquainted with many of the best Jewish families there, including that of the chief Rabbi, whose home I visited, and I shall never forget the excessive kindness and hospitality that was extended to me by almost every one to whom I was introduced. This stands out in bold relief when I contrast it with the reception I subsequently met with from the Christian people.

I became a constant attendant at the synagogue, and at first I felt contented, but after a time the old doubts and consequent distress of mind revived, and, despite my earnest desire to lead a pure and holy life, the result was a repetition of that I had led in England. I occasionally attended church and always found a calm and pure pleasure in the service, but still I could not conscientiously say I believed in the divinity of Christ, and, failing in this, I had no desire to sever myself from the Jewish people. At last I decided to leave Australia and proceed to America. The many kindnesses I received in Australia has left in my heart an affection for that country and people that nothing will ever dispel. Advance, bright and happy land, from prosperity to prosperity, from honor to honor, from glory to glory—but in hospitality this thou canst never do; you have reached the highest standard.

HOSPITALITY.

In Australia, glorious sunny land!
The folks receive with open hand
The stranger from both far and near,
And strive by endless, friendly cheer
To render happy and content
The lives of those whom fortune sent
From home, kind friends, and kindred dear.
Convincing proof that they revere
Inspiring stories that were told
By wanderers in days of old.
Traditions that we all are taught,
How those who health or fortune sought,
And thus in British isles did rove,
Met with firm friendship. It does prove
The kindly spirit has not died
That with your fathers did abide.
Kindness in brightness sheds a ray
O'er wanderers' lives to allay
The craving for old scenes and race;
Thus bright thoughts morbid ones displace,
The loving kindness I receive
Half induces me not to leave
Your sunny, hospitable land.

On the voyage to America I had the pleasure and good fortune to meet the Rev. G. O. Barnes and his family. They had been on an evangelical tour around the world, and were returning to their native country. I soon became very friendly with them, and although I did not breathe a word as to the struggle that was going on in my mind, I took every opportunity of leading the conversation to religious subjects.

Mr. Barnes being very interested in the Jewish race, this became a very easy matter, and many long and interesting talks we had as to their past and future. This was the first real opportunity I had of studying pure Christianity in its everyday life, and the hope and faith in our Saviour displayed by them, coupled with the evident happiness and perfect peace of their inner lives, had a very important influence on my subsequent proceedings.

On my arrival in San Francisco I delivered some letters of introduction to Jewish people there, and I received similar hospitable treatment to that accorded to me by every one in Australia. I dwell on this fact because I desire my Jewish brethren should know that I do not forget their loving kindness to me, a stranger, and that my affection for them is stronger now than ever before. But simple human kindness would not give me the peace of mind I was in search of, and so I determined to proceed after Mr. Barnes and his family. I overtook them in Chicago, and regretted very much to hear that they had arranged to leave next day. I thereupon told Mr. Barnes I desired to enter into a Christian family for the purpose of seeing what their home-life was like. He introduced me to a lady friend, and the arrangement was that I should take up my abode with her the following Saturday. On that day I forwarded my baggage from the hotel, but on arriving at the house the lady could not receive me in consequence of illness. It appears she had written to me to this effect, but the letter had not been delivered. I was feeling very ill myself from the exceeding heat of the weather, and in my disappointment I determined to return to Australia, and within a week was on my way back. It is impossible for me to portray in language the struggle that was going on in my mind during the whole of this time. I sought to allay it by

indulging in every form of excitement, but this only tended to increase my misery. At last, after a continuous inward warfare of nearly three years, and having become convinced from my association with the Barnes family that Jesus was the promised Messiah, and recognizing that my only hope of happiness was in publicly acknowledging the fact, I determined to do so.

I called on a minister who had just arrived in Australia from the neighborhood in England where I formerly resided and whom I knew by repute, and sought his advice. After consulting with him he thought it best, as I intended returning to America, to postpone my baptism until I arrived there, and on my departure gave me a letter of introduction to a ministerial friend residing in New York.

CHAPTER III.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest.—*MATT. xi, 28.* For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*JOHN iii, 16* This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief. *TIM. i, 15.* My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—*I JOHN ii, 1.*

On arriving in New York I delivered the letter of introduction, but had no reason to feel gratified with the reception given me. While in Australia I had heard from American friends very much favorable talk of Philadelphia, and at once proceeded there, where I was baptized on the twenty-third day of January, eighteen hundred and eighty-seven. The following is a copy of a speech made at the Young Men's Christian Association immediately afterwards:

"In rising to address you, I am filled with a supreme joy and an unbounded thankfulness to Almighty God that he has spared me until this time, thus enabling me to proclaim my belief in the Godhead of his only begotten Son, our Lord Jesus Christ, and to testify to my faith in the infinite power and glory of his holy name. In one respect, I believe my position differs from that of any one present, inasmuch as I was born in the Jewish faith. Now, no one realizes more fully than I do the odium that usually attaches to any who is an apostate from the faith of his fathers. I remember it is not many years since I would have stigmatized such a deed as an act of the greatest cowardice, and one having its inception in motives the reverse of pure and holy. I have now altered this opinion, and what I say to-day I wish to be accepted as a justification of my conscientiousness.

Suppose a young man is living in a country where generation after generation of his forefathers have lived and died. This country is far away from the large centers of population; but the gradual spread of education and culture has at last reached this far-off region, and has awakened in his mind a restless, indescribable craving that nothing in his surroundings can satisfy. He does not know exactly what he requires. All he can define is that he is thoroughly unsettled, and that there has been engendered an all-powerful desire to see for himself those great countries and wonders of the world of which he has heard and read so much. He has sufficient ambition and courage to go on a journey of exploration, and, after encountering much hardship and danger, at last arrives in a country which more than realizes his most sanguine expectations. He settles down, becomes very successful, and is soon enabled to gratify every desire, and is, moreover, enabled to bring his relatives, his old friends and companions, into the same glorious land, which is abundant enough to support millions of people. I ask you, one and all, Would you call that man a traitor to his country or a deserter of his friends, because he had sufficient courage to brave danger and undergo hardship in the hope of gaining a bright and happy future he knew could never be realized by remaining in the land of his forefathers?

And is it not the same with the soul's longings? Have we not this same restless, indescribable, spiritual craving? Have we not, nearly every one of us, an ever-abiding conscious sense of sin? Does this not produce first sorrow, then despondency, then despair? And, if we have no religion to sustain us, do we not run into all manner of dissipations in the hope of gaining relief or forgetfulness? This was somewhat of my position. At last I fly to religion for a solace;

and I find religion as taught by the Jews neither confers consolation in sorrow nor does it give one strength to resist temptation. I read the Bible, and find man is born in sin; but I find no justification. You must understand, I had not read the gospel; and, in the present day, the Jews have no temple wherein they can make sin offerings to God as a propitiation for their transgressions. Time after time, I asked, Why should man be held responsible? I received no satisfactory answer, and was filled with a great sorrow, knowing my own weakness.

I had heard of a religion beyond--the religion of the Christian. Here, I was told, those who were sorrowful or distressful found consolation; those who were burdened with sin found a justification, and those who were weak found a great strength to resist temptation by faith in the Lord Jesus Christ. In my despair, I resolved to explore this new spiritual country. I commenced attending church and reading the gospel, and, after a prolonged struggle, the light of the glorious truth was made evident; and, in accepting this great truth of God in full, abiding faith, I gained, as I was promised, a consolation for my sorrow, a justification from my sins, and a great strength to resist temptation.

I ask you, one and all, would it not have been worse than madness for me to have refused this great salvation?

I am thankful, having found grace in God's sight, that he has made the truth evident to me; and it is as clear and bright to my soul's sight as the noonday sun of a fine summer's day is clear and bright to all who will not refuse to look. I thank God he thought best to take me by the by-path of sorrow, through the valleys of despond and despair, into that glorious country where you can feel, as it were, the near presence of the Saviour, standing with out-

stretched hands and a glorious smile on his face, ready to welcome repentant sinners. No one who has not experienced this feeling can realize the supreme rapture of the moment when the heart bounds with joy at feeling the nearness of this glorious presence, and when the rarefied atmosphere surrounding the inner life caused thereby makes the soul expand in bliss in anticipation of joys to come. It would take the combined eloquence of every preacher in Christendom, and then they would fail to portray the blissful, serene contentment that falls into one's life when he first realizes the full meaning of those words, "My Redeemer and my Saviour;" when in every fiber, heart, soul, mind, and spirit combine, and go forth in glad accord to meet and accept in faith that gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No pulpit oratory can possibly convey the faintest idea of the restful happiness that remains with you, if you accept the promise in full, abiding faith. The greater the soul's sin, the greater the joy. The greater the sinner, the kinder and more gracious the welcome.

Understand, I did not arrive at this conclusion until after a prolonged struggle. My unhappiness was not occasioned by the want of good and kind relatives and friends, nor for lack of resource of amusement without myself. It was occasioned by the ever-abiding, conscious sense of sin within, and the knowledge of my weakness and inability to overcome this. In accepting the Lord Jesus Christ as my Redeemer and Saviour, I gained that peace that passeth all understanding; and now, after years of sorrow, I am looking forward to a bright and happy future and a life of usefulness to my fellow-men.

In embracing the Christian religion, I do not renounce

the faith of my fathers. I retain this, and accept the Lord Jesus as the promised Redeemer and Saviour. I accept the Bible and the gospel as the inspired word of God, without the slightest reservation and in the fullest possible faith.

There is one circumstance I can not allow to pass unmentioned. I had to struggle between separating myself from my Saviour or from my beloved mother and sisters—a mother and sisters of whom any son or brother might well feel proud, and who love me as fondly and dearly as son and brother were ever loved; a mother whose image is entwined around my heart's core by the remembrance of a thousand kindnesses; a mother who lives entirely for her children, and whom this deed of mine will grieve long and deeply. I separate myself from my darling sisters, who in a time of great sorrow displayed in a hundred different ways the most considerate loving kindness, and who are at this moment anxiously awaiting my expected arrival in England. But this does not depress me. I can only hope, by the grace of God and by the power of this love, that they will eventually be brought into the only true faith.

In conclusion, I would say, as a Christian, I hold out the hand of good fellowship to all men, Jew and Christian; to the Jews especially, in consideration of the kindness and hospitality I have received wherever I have been in England, Australia, and America.

And, finally, in this my public proclamation of Christianity, I ask forgiveness and pardon of any I have injured or offended.

Those who have injured or offended me I freely forgive. If, through any example, deed, or influence of mine any one has been brought within the circle of sin, I pray earnestly to

God he will no longer let the effect of this example have dominion over him, and that one and all may be brought to his service through our Lord Jesus Christ."

THE FLOWING FOUNTAIN.

To the fountain of gospel truth to drink a sinner came,
He was told it had been raised in a blessed Saviour's name.
Where flowing the waters of God's sweet and infinite love,
He might wash pure and white the crimson mantle of sin he
wove.

Deep from these waters he drank until a healing shower
Flowed o'er his sin-scarred soul with infinite soothing power,
And his restless heart was calmed by the sweet spirit of love
As angel whispers came from the far-off regions above.
One gentle voice in loving tones was pleading, Come to me;
I came not to call the righteous, but sinners such as thee.
Tell me, "What shall a man give in exchange for his own
soul?"

These words went sounding through his mind with clear and
ringing toll;
'Tis the toll of death to evil, his soul responsive cries,
And a whispered joy from angels, an echo sweet replies;
Then he felt his immortal soul from the scars of sin was
healed

As the gentle guiding voice with such loving force appealed;
Deeper from the fountain he drank with spirit of pure de-
light

When he found these waters of truth flowed from a sea of
light,

Then this sea of light led to a haven of perfect rest
Where the winds blew pure and sweet from the mountains of
the blest;

Now his bark of life serenely moves o'er a glassy sea—
No more tossed on waves of sin, his faith has set him free,
And an air of joy urges him the gladsome news to tell
To brother, sister, and erring one, he is saved from hell.
The hell on earth, the hell beyond, gives him no piercing
pang,

The serpent still may hiss and hiss, it has no poisoned fang,
And far and wide this gladsome news he joyfully has spread,
That to this flowing fountain other sinners may be led.

CHAPTER IV.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.—*MATT. x, 37, 38.*

I do not think I can better describe my feeling after baptism than by saying it was one of sorrowful happiness. Happiness in the thought that I stood justified in the sight of God, in realizing my sins had been washed away in the blood of the Lamb. Sorrow, in the knowledge that my action would cause the most excessive pain and grief to my beloved mother and sisters. No one outside the Jewish faith can realize the sorrow that surges over the heart of a Jew or Jewess when he or she receives information that a relative has embraced Christianity; and it is to them that words of sympathy should be addressed. The convert, if he realizes the full truth of the Christian religion, possesses a peace and joy that nothing can take away. His relatives can not understand this, and regard him as being condemned in the sight of God and man, and by every orthodox Jew he is shunned as deserving the utmost contempt. Recollecting my feeling of former days toward converts, I shall never condemn or resent the action of any sincere Jew toward myself, and while it can not but be a source of pain to hear contemptuous remarks, I sympathize with and excuse their feeling.

On the night following my baptism I found it impossible to rest, from thinking how I should best break the news to my beloved mother and sisters. By various hints I had prepared them for my action. Some people might think it would have been more considerate to have kept the knowledge from them, but I did not think I was justified in doing this when I read the words of St. Paul, *Rom. x, 10*: "For

with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In the middle of the night, finding I could not sleep, I arose from my bed and wrote the following lines :

PEACE AND LOVE.

I send you a message of perfect peace and love,
A peace that is certain, as it comes from above,
A love boundless as air and as deep as the sea,
For both have been heaven-sent and never can flee.
Oh, mother beloved, with thy bright bonnie face,
For me still it has charms, I recall its sweet grace,
I forget not thy goodness, thy deep tender heart;
None truly know mother's love 'till from her they part.
My bright darling, L——, I also know thy worth,
I have loved thee fondly right onward since thy birth,
Many charming girls I meet, traveling far and near,
None in all my rambles to equal thee, my dear.
I remember E——, too, pensive, quiet, and grave,
Oft I have thought of thee when on the bounding wave;
Bonnie C——, happy nature, joyous, and gay,
The cadence of thy laugh still sings an untold lay;
My kindly gentle J——, what shall I say of thee,
Many a good lesson unknowing you taught me;
And winsome, winsome F——, who can withstand thy
 charms—
Spoiled, teased, and petted since you left your nurse's arms.
To all I send this message, perfect peace and love;
Peace and love both certain as coming from above.
Let not what I have done draw tears from thy bright eyes,
For none could be more happy under smiling skies.
Jesus said, If you be heavy laden, come unto me,

I will bear your burden, hope and rest give to thee.
My best beloved, if you read you will also find
Our Heav'nly Father sent his Son to save mankind.
The sacred gospel teaches family we must leave,
If it be essential, when we the truth receive ;
To my soul's sight it is as clear as noon's bright sun,
Darlings refuse not, read the gospel ev'ry one.
'Tis the sweetest message of perfect peace and love
Sent by our Heav'nly Father from his throne above.

In the first glow of my enthusiasm I thought if my beloved mother and sisters would read the gospel they would also become convinced that Christ Jesus was the son of God, and in my desire to influence them I wrote the following lines :

GOSPEL POWER.

If you read the gospel and in faith believe it true,
It will along your pathway the seeds of comfort strew,
These will blossom into buds of ev'ry pleasing hue,
And like flowers of the tropics they constantly renew.

If you believe the gospel the inspired word of God,
The serene contentment it gives is your great reward,
As surely as blood flows from flesh wounded by the sword
Will peace spring forth from faith in the promise of the Lord.

If you believe the gospel, and on Jesus Christ rely,
He will to your wounded soul the healing salve apply ;
Happiness will surely come when He is your ally,
And love will tinge all your thoughts as heavenward they fly.

If you believe the gospel, and all your sins regret,
Jesus will bear your burden and he will pay your debt ;

Passions will cease from troubling, conscience will not fret,
And in your new-found joy all past sorrow you forget.

If you believe the gospel, Old Scripture with it compare,
Certainty will resolve from doubt, sweet joy from despair;
Strength will resolve from weakness, all faults it will repair,
It will give you hope and power all things to do or dare.

If you believe the gospel you have no cause to rue,
But will again the bright hopes of joyous youth renew,
In accepting Christ's kingdom your soul is born anew,
And lives in brighter realms than your fondest fancy drew.

SOLACE.

In restless journey here below
A supreme solace calms our woe,
Proving by its mighty power
A beacon light in every hour.

* * * *

When our awakened soul does feel
The force of the Divine appeal,
Rest firm thy hope on heav'nly joy!
For 'tis alone without alloy.

Then all within expands in bliss
As if blessed by an angel's kiss,
And heart and soul in glad accord
Accept in fullest faith the word
As message of a faithful friend
Who does our greatest good intend,
And marks a sure and pleasing way
How we should travel day by day,
In gracious story simply told,

That ev'ry one, both young and old,
Its full import can easily learn,
And for their souls salvation earn.
If gospel teachings be our guide,
They will our sinful passions chide,
And will at last all sin o'ercome
And fit us for our heav'nly home.
Could better gift our Father give
Than send His Son on earth to live
That we should from our sins be freed?
Could other gift supply the need?
He sent Him here to live and die,
Then raised Him to His throne on high.
But He has died that we might live:
Believing this, God will forgive
The faults and errors of our past,
Will give us peace while life shall last,
And when it ends our spirit flies
To a bright mansion in the skies.

* * * * *

Can worldly pleasures give us rest?
Their fleeting joys our thoughts arrest;
But like the poppies, bright with red,
When plucked will droop and are dead;
Is it not true, vain earthly joy
Does quickly pall and quickly cloy.
Can our minds recall one pleasure
That will satisfy our leisure,
And leave mem'ries of pure delight
Or put our doubts and fears to flight;
Do not vain pleasures leave behind
A restless feeling in the mind?

Some say, "Couldst I live life again!"
Betraying thus regret and pain;
And, looking back upon our past,
Do not events some shadows cast,
As murdered hour like specters loom,
Filling our days and nights with gloom?
But need we thus in darkness grope
Or peace expect from earthly hope?
To Father and Son why not pray,
In mercy, gloom to clear away.
Why do we not accept relief?
Why in His Word refuse belief?
Lives there a man who will essay
To prove escape another way.
Do we not know each sinful deed
Is dang'rous as a restless steed;
Its driver's strength o'erpowered at last,
May in its course sad havoc cast;
Do not passions o'erpower our will?
And may in time our conscience kill.
Oh! why rest peace on earthly hope?
Why will we with our passions cope,
When there is a most easy way,
If we follow, will surely slay
Desires that disturb life and thought.
Has not Christ our redemption bought?
He has died for our salvation,
Man and woman, ev'ry nation,
'Tis the solace that is given
When the heart from sin is riven;
Believing it, in faith we know
A perfect peace on earth below,

As a great joy serenely calm
Floats o'er our souls like soothing balm.

The following extracts from letters written by my beloved mother and sister, will convey an idea as to how the information of my conversion was received :

PASSAGES FROM LETTERS FROM MY BELOVED MOTHER.

"I entreat and implore you by the memory of your father (God rest his soul in peace!) to come home at once, and I will leave this part and live where you like. Think, my darling boy, of the grief you are causing us all at home, and of what you are doing by separating yourself from us all. You are in a strange country ; if sickness or trouble should overtake you, you would then pray for the sight of those nearest and dearest to you. Only L— A— and J— M— know what you have done ; J—M— came in just as I received your letter. I told him what you had written me, as I felt I must have some one to confide in ; he said he would write to you. Any one, to read your letters, would think you had done something very bad in your time, instead of being all that was good, just, and honorable. Do not now belie your kind and loving nature and forsake us all. You are only a young man. Come home. There are years of joy and happiness in store for you, if you will only get rid of the morbid feeling you have. You say if we pray to God in a proper spirit He will grant our prayer. I trust mine will be granted (that you will return to me at once)."

God bless and guard you back to your own people, is the prayer of your loving mother.

In yours of March 25th, you say your enforced absence from us all is a source of great sadness to you. O, my dear Mark, what do you think my feeling must be, when I lay my head on my pillow at night, to think that you, who I have always looked up to as all that was good and noble—you, who I looked upon to take the place of a father to the darling girls—you, who have always been so good and thoughtful to me—you, who it has been my pride and joy to extol to every one, think of the great grief you are causing me in my old age. I pray

of you to return home; all your friends (and you have many) are anxious you should do so. You are now entirely among strangers; if sickness or sorrow should overtake you, you would crave for those who are dear to you. I can only pray that the Almighty will hear my prayer. You say you have been away nearly three years, and that I must be getting reconciled to the parting. That I shall never be; I miss you more than ever.

God bless and protect you, is the constant prayer of your loving mother.

PASSAGES FROM LETTERS FROM MY DARLING SISTER.

Your letter, in which you say you have decided to settle in New York, has occasioned both dear mamma and myself some anxiety and uneasiness. In spite of the many things that have happened the past few years, my faith and hope in you have stood as firm as a rock. I must ask you, dear, now in the name of our dear dead father (R. I. P.), and the mutual love he bore us, not to do any thing which, when your own time comes to be called away, will make you ashamed to meet him, as (if what I feel sure you contemplated doing is right) you would do. I can read between the lines, and think I can understand what you think of doing. I will not put into words what I fear; but before doing any thing rash think deeply, and recollect none ever did any thing rashly yet without regretting it in after years. If you only go the right way about it, your future life may be very happy. And your personal qualities and talents combined and put to "proper" use and aim may insure you not only happiness but fame. I fear I can not put into words all I would say, but I think you will understand; and if I have said more than I should, it is only called forth on account of the great love I have always had for you. Do not let me entirely lose the hope of seeing you (if not now) in future years. You have always been my by-word and standard for all that is good and true; let my faith still stand firm. I can not say more now. God bless and guard you, my darling.

This morning I have bidden farewell to one of the brightest hopes of my life; have bidden adieu forever to a long-cherished dream, namely, of seeing you one of the foremost men of the day, not only in public life

but in congregational matters also. If I wrote forever I could not express the deep grief and sorrow your letter has cost our dear mother and myself. This morning the light that had been to me a beacon of all that is good and true, as a rock to lean on when it shall please the Almighty (may he in his infinite mercy grant her many years) to call our darling mother to himself—that light has gone out forever, and I almost think I would sooner have heard that God had taken you than that you should have lived to become what you are; almost sooner know that you are not responsible for your actions than that you should be held accountable to our Maker for what you have done. I think you have killed the best half of my life. Why did you do it? I am sure, if you had come back to us, we could have made you happy. I am sure we would have done any thing for you, we all love you so. Now all is over forever. I feel as if I am going to a funeral. I dare say you have received mine of February 16th. You see I need not have been afraid of putting my fear into words. When God has taken us all, and in heaven we are all reunited, one face will be missing—the face that has always been so dear to me. As I am writing this I am shedding the bitterest tears of my life. I can't finish as usual by saying, God bless you. Your welfare will always be dear to me, and when you write please omit any reference to your religious matters. As to your advice to us to read the New Testament, I pass it over with the contempt it deserves. I shall never forget your kindness and generosity to me. I shall try and think of you as you were in years gone by, not as you are. I still love you, but my faith and hope in you are dead—killed by your cruel letter. If you will come back to us in the old faith, as a repentant Jew, there is nothing I will not do for you to prove my love. I wonder if you really loved us.

You will see from the heading of this we are away from home. I received your letter in which you say you are at Saratoga. You say you are very happy. I am glad to hear it; but, at the same time, I am very sorry for the cause. My dear boy, you, like every one else, have made many mistakes in your life, but never such an one as this. You may not think so just at present, but in the years to come you will regret this step as sorely as you ever regretted any thing. Mind, I do not say at present, while the glamour of novelty is on you. I

shall always remember (although we are perhaps parted forever) your loving kindness to me, and shall never cease to regret your wasted life and talents. Have you ever thought of the injury you have done your five young sisters? It seems you are making our name a by-word for every one to scoff at. Do not think me harsh, for I love you dearly; but I have always been proud, and it is hard to see one's dearest hopes fall to the ground.

I am writing you a few lines in dear mamma's letter, but really I hardly know what to write to you about, your life is now so utterly opposed to ours. The only satisfactory thing about your letters is the fact that you say you are very happy; and I hope, dear, your happiness will be lasting. As for your thinking we shall any one of us some day be of your opinion, it is utterly ridiculous, for such a thing will never happen to us, as to be so wicked as to change our religion; but it is no use arguing the matter, so we will pass on to more pleasant subjects. . . .

Our New Year commences on Monday, and the Fast is next Wednesday. May God grant us all happiness and prosperity and keep us from fresh sorrow and trouble during the coming year. I shall never cease all my life to regret the step you have taken. Many a time I am seized with a feeling of deep sorrow and regret for your ruined and wasted life. Only our Heavenly Father knows what deep faith I put in you and how fervently I loved and respected you; but our idols are generally shattered. God bless and keep you safely. If you feel my letters in any way unkind or unsatisfactory, let me know, and if you like I will cease writing to you for a time; but there seems a sense of restraint and something inexplicable when I am writing to you now.

These and similar characteristic letters caused me the most poignant anguish. In one of my letters I had written home thus: "I feel I ought to express sorrow for feeling so happy, knowing what grief and pain I have caused you." I did not find out the secret of this peace until hearing a sermon, Gal. v, 22: "The fruit of the spirit is love, joy, peace, long-suf-

fering, gentleness," etc. When the minister expounded on the word long-suffering coming between peace and gentleness, it became clear to my mind how with all my long-suffering I had peace and joy.

Forgive me, beloved, if I cause you fresh sorrow by publishing your letters. You are my sacrifice to the Great Cause, and the sacrifice must be a perfect one; but all the world shall honor you for your constant, true, loving, tender, generous hearts. Who shall dare say unkind things of our old race when they remember you belong to it?

Oh, darlings, darlings! you will never know what bitter anguish I have suffered in sympathy for your sorrow. But, thank God, through our Lord Jesus Christ I found consolation in his Word when I read, "Blessed are they that mourn, for they shall be comforted."

TO L——.

Darling, I received your letter,
It was kind, tender, and true;
I never, dear, loved you better,
Tho' it did my sorrow renew.

My mind o'er mem'ries linger,
On the bright, joyous days at home,
Before grief's defacing finger
Over our hearts and souls had come.

But dear, happy days are in store,
And we shall re-united be;
Joy in our hearts will breathe once more,
Like odor in the sweet rose tree.

I know, my love, you love the Lord,
But see him through a darkened glass ;
You have not heard the gospel word,
My prayer is, this may come to pass.

I pray to you our Lord will send
His grace to see the truth aright,
Then you and I our knees will bend
And thank Him we have found the light.

SPIRIT OF LOVE.

Oh, linger, linger, happy thought !
Since you a perfect cure have wrought
Upon my deep distress of mind ;
Oh, happy thought, be thou so kind
Ever in my glad soul to dwell,
It does with sweetest rapture swell.
Oh, linger, linger, welcome guest !
You give to me such perfect rest.

“ Yes, confiding soul, I will stay
And guide you to the narrow way ;
I hear your plea, I know your need,
Continue still to pray and plead ;
Be ever watchful hour by hour,
You shall have a heav’nly dower ;
No more shall deep distress of mind
Your trusting soul with anguish grind.”

Thanks, and thanks, most happy thought !
I have thy inspiration caught ;
Lead quickly to the narrow way,

I gladly follow thy guiding ray,
And where'er you lead I will go ;
Now thro' my soul sweet peace does flow,
This deep content does surely prove
You are the good spirit of love.

“ Yes, I am the spirit of love
Sent by your Saviour from above ;
I gladly come to all who call,
For He loves you one and all.
If I am welcome I remain ;
If not, depart in deepest pain ;
And if you are sincere and true,
I will never depart from you.”

CHAPTER V.

Use hospitality one to another without grudging.—1 PETER iv, 9.

I have now to relate one of the painful experiences of my Christian life. I had certainly expected to meet with rebuffs and contempt from my Jewish brethren; but, on the other hand, I thought Christian people would have done all in their power in the way of sympathy and hospitality to alleviate my sorrow and loneliness. If it is unmanly to admit I look for human sympathy, I plead guilty to unmanliness.

I soon came to the conclusion that if I expected much sympathy or consideration from Christian people I should meet with disappointment. With a few notable exceptions I have been the recipient of very little practical sympathy, and next to no hospitality. My letters of introduction have generally procured me a shake of the hand, and nothing more. Remembering, as I do, my hospitable reception by the Jewish people during my travels, I can not help feeling bitterly disappointed by the contrast. The loving kindness and hospitable treatment of the Jews one to another is proverbial. They are taught the grand precept: Show hospitality to strangers. In their prayers this command comes before attending to the sick, because they say every one will visit the sick, but no one will visit strangers unless the command is kept constantly before the mind. I think I can count on my fingers the Christian people who have visited me during my fourteen months of Christian life. I dare say I notice this more because of the exceptional circumstances of my case. Still there is a deplorable want of loving kindness and sympathy among Christian people, and it behooves the ministers to be stirring and preaching a few sermons from Heb. xiii, 1, 2:

“Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” I have heard very many sermons, but not one on this subject. Many Christians consider they have done all that is required of them after they have subscribed money to maintain charitable institutions, whereas they would be doing far greater practical charity if they kept their money and paid a few visits of sympathy to the sick, suffering, and lonely ones. And they would reap a far greater reward from the knowledge of well-doing, and would also keep themselves more in touch with human nature.

As previously stated, I had gone to Philadelphia because Americans in Australia had spoken so highly of it as being the city of homes and brotherly love. These titles seemed to ring like music to my ear, and I turned my steps there with every hope of a kind reception. I connected myself with a church, and was, in one way and another, introduced to scores of people. I had not gone there altogether a stranger, and naturally expected some consideration. What was the result? During about two months' residence there no one called to cheer me in my loneliness, and only one gentleman offered me hospitality, and with him I had business transactions—not that I value his friendship less on this account.

I must not forget to say that the assistant minister of the church where I was baptized, and whose duty it was to call on strangers, had severe illness in his family at the time, and was thereby prevented from doing so; and one of the vestrymen did call, on realizing my condition of loneliness, but this was after I had protested against the unkind treatment. Both these gentlemen and their wives were most kind and sympathetic, and to the present day I count them among my most

valued friends. The impression created on my mind was that people were regarding me with mingled curiosity and suspicion, which was most painful; and while they did not scruple to make inquisitive inquiries, and thereby must have learned I was a stranger in a strange land, still they did not seem to realize that their duty was to show me hospitality. It is a common tradition among the Jews that the Conversion Society of England spends ten thousand dollars to convert a Jew, and I used to think with bitterness, Now I am a Christian, they do not offer me a cup of tea.

I will mention two circumstances that happened to me in direct contrast to this: On my way to New York from San Francisco, I remained in Washington for a short time, and at the hotel where I stayed became acquainted with a gentleman, and we traveled together to Philadelphia, where I also stayed off. From my name he arrived at the conclusion I was a Jew, and informed me he belonged to the same faith; but I said nothing to him of my religious feelings. On parting at the station, he handed me a card and said he would be pleased if I called on him. While there I also met another Jew whom I had known in San Francisco the previous year, and he gave me a most pressing invitation to proceed to Boston and visit his brother who resided there. These were the only Jewish gentlemen I met in Philadelphia, and their offers of hospitality were characteristic. I could not help recalling these circumstances subsequently.

The reception I met with from Christians in Philadelphia is an example of that of other cities with few exceptions. If my experience is a criterion of the experience of others, then I think it is time that some one stepped forward and in the name of our common humanity protested in words of no uncertain sound.

Some will say you were not satisfied with the Jewish people, and now you are quarreling with the Christian. To them I answer, If I was disappointed with the want of sympathy on the part of professing religionists among the Jews, this disappointment is increased ten-fold when I realize it as it is with the professing Christian. I will here say the Jewish nature, pure and simple, putting aside a question of religion, is more tender and sympathetic than the Christian, and this is the more to be wondered at because they have not the high standard of Christ's teaching before them as an example. Ah, if people would only live up to this, what a difference there would be! There is no character on God's earth as noble, as self-sacrificing, and as sympathetic as a Christian who, in all sincerity, is endeavoring to live up to the teachings of our Saviour, but unfortunately one seldom meets this character.

Some may ask, Who are you who sit yourself up to judge others, are you so perfect yourself? To them I will answer, I am not criticising from personal motives, but out of regard for our common humanity and out of sympathy for the abundance of sorrow and suffering that surround us on every side, and which stands neglected by those who, though calling themselves Christians, are wasting their opportunities in vain, selfish, frivolous, pleasures instead of living up to the teaching of Him they profess to follow, by going about doing good. As regards myself, no one is more conscious of his failures than I am, but I am willing to do all I ask or expect of others; and God knows, whatever my failures may be, my heart's whole desire is to do what is right, and I will make with sorrow this confession: Often since my conversion I have had to say, in the words of David, Ps. li, 10-13: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy

spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." And what saith the word of the Apostle, 1 John i, 8-10: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." And 1 John ii, 1-2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

But I can honestly say no year of my manhood has been as pure and as calmly peaceful as the first of my Christian life.

PHILADELPHIA.

The City of Brotherly Love,
It is the fair city of homes,
Be kind, then, when a stranger comes,
Your right thus to these titles prove.

Brotherly love! city of homes!
A cadence strikes the listening ear,
Notes of welcome lone hearts to cheer;
I remember home's cosy rooms.

City of homes, words bring to mind
Homelike scenes, kind faces of friends.
Brotherly love a hope portends
To breathe welcome from people kind.

Countrymen of your city spoke
In terms of highest sounding praise,
And did radiant hope upraise;
This you have dealt a deadly stroke.

From your proud city I will go
To where more kindly people dwell,
And if to you your faults I tell
Ye may not welcome others so.

When a stranger comes amongst you,
If he be friendless and lonely,
He does not seek advice only,
He seeks a welcome warm and true.

Open the portal of your heart
To those who wander in your land;
Do something more than give your hand,
Show them kindness ere they depart.

Pride not yourselves on your descent
From those who were your nation's pride;
But pride yourselves that you have tried
To solace those whose hearts are rent.

Open your doors to those who come
In our dear Saviour's sacred name;
He surely says we are to blame
If we welcome not those who roam.

Forget not our dear Saviour came
To succor the sad and the lost,
Then look not closely at the cost
If you do kindness in His name.

I write not in anger but sadness,
I bear you not the least ill-will;
You did not my bright hope fulfill;
Be kind when others come in gladness.

To prove that I am not unappreciative of kindness, I will quote some verses from my journal. Those entitled, *Kind Words*, were written under the following circumstances. I had received a letter from my sister in which she stated what excessive grief my action had caused all at home, and after reading the letter I felt in a very gloomy and dispirited frame of mind. A Christian lady residing in the same house noticed my sadness and inquired the cause. Having confided in her she was very sympathetic, and, on meeting her later in the evening, handed me an envelope containing some verses she had written. They proved very consoling, and my answer was written before retiring to rest. The lines entitled *Sympathy*, were also written to a lady under somewhat similar circumstances. I mention these facts because I do not wish my Christian friends to think I do not value their kindness and friendship. But this kindness has usually come from those I had no special claim upon.

My just cause of complaint is against those Christian people to whom I have taken letters of introduction, and who, apart from religious feeling and obligation, should have felt constrained from their social instincts to offer hospitality. The merit in such cases lies in coming forward when every one else holds aloof; there is no merit in being kind when every one else is so, or when you think some return will be made. Several of my Christian friends have already taken umbrage because of the position I have assumed, and while I shall never cease to regret this fact I can not allow it to inter-

fere with my mission. It is very bitter and discouraging when we are trying to do our duty to meet with coldness, distrust, and misunderstanding from those who should display warmth, confidence, and understanding. And while there is not the slightest excuse for the Christian people, I have the glorious assurance that God is with me, and "that all things are working together for good." Christians should remember the words of St. Paul, where he says, Gal. vi, 2: "Bear ye one another's burdens, and so fulfill the law of Christ."

SYMPATHY.

The bright sun of sympathy shone o'er my pathway,
Now no blast of sympathy can make me a castaway,
Nor can its chilling breath around my heart gather,
Your kindness dispersed it as sun misty weather.

Few that I meet appear to have kindly feeling,
And oft' o'er my heart the temptation comes stealing
To repay like with like, but I quickly emerge
From the hot wave of anger with its dev'lish surge.

None can I blame, as there is much cruel deception,
But the worthless oft' receive kindest reception,
And they wither and kill in the most gentle hearts
The sweet blossom of love with their venomous darts.

Sympathy, how soothing thou art to a wanderer!
Oh, stranger, oh, friend, be a lavish squanderer
Of the grace given thee—to few it is given;
'Tis the brightest of gems, the best gift of heaven.

In the sweet odor of flowers pleasure I find,
As it floats on the air of the soft summer wind;

So the bright presence of some I meet as I roam
Seems to waft o'er my heart the sweet fragrance of home.

In memory they linger, for few there are such
Who receive this rare gift, this light magic touch;
Its peerless charm you possess, I felt its full power,
Long may God spare you to use your heavenly dower.

And while with this memory a grief does remain,
As I remember I may not meet you again,
Still it gives me courage as I wander along,
And my wavering heart becomes joyous and strong.

For your words of advice were sympathetic and kind;
Your gentle tones wafted comfort over my mind,
And I revere you as one with the noble aim
Of relieving the poor, helpless, wounded, and lame.

KIND WORDS.

I thank you, friend, for your kind words,
They prove your nature deep and true,
And, like the warbling song of birds,
They stir my heart in depths anew.

They come like light refreshing showers
After a long and sultry day,
That bring the fragrance from the flowers,
And clear the dust and heat away;

Or like the spring when winter's fray
Has left the land both bare and bleak,
Sunshine and rain alternate play
To strengthen buds that blossom weak;

Or like a son to mother's arms,
When he returns from distant climes ;
Around her heart he weaves new charms,
His voice will ring like sweetest chimes ;

Like a lover to maiden fair,
Whose cheeks the rosy blushes dyed
As hand did touch her wavy hair
When he to her's his lips applied ;

Or like a child with tottering feet,
Who firmly to your fingers cling,
Whose laughter peals out loud and sweet
And cheers the heart with merry ring ;

As a boat to a shipwreck'd man,
When on a rugged rock-bound shore ;
As doctor to a patient wan
Who writhes in pains of suff'ring sore ;

As liberty to one just freed
Who long has dwelt in durance vile,
His heart did there in anguish bleed,
And now it hopes with saddened smile ;

As Christ to a repentant soul
Who lingers long in lap of sin,
He will away all burdens roll,
And for that soul fair favors win ;

As bread to a starving woman
Whose heart is torn by her child's cry,
They come to prove hearts are human,
That kindness scalding tears will dry ;

They come to prove some friend is nigh
Where'er we roam, where'er we be ;
They come to still the wintry sigh
That dwells in heart as leafless tree ;

They come to prove that friendship treads
Our footsteps if we seek to find,
And like a garment's hidden threads,
It proves when found to tightly bind.

I thank you, friend, for the kind thought
That prompted you to write those lines ;
And this reply is all too short,
But sleep my sight and sense entwines.

CHAPTER VI.

But the path of the just is as the shining light, that shineth more and more unto the perfect day.—PROV. iv, 18.

One of the pleasantest experiences of my Christian life was my visit to Mr. Moody's Bible Conference at Northfield. I will quote from a letter addressed to a friend immediately after :

On arriving at South Vernon Station I found no difficulty in getting a conveyance, and after enjoying a pleasant ride through the green country lands I arrived at Northfield about 4 o'clock.

The schools are delightfully situated, comprising four halls some distance apart, each one being built on rising ground, and commanding a glorious view of the surrounding country. Looking from either of these halls we distinguish in the distance the mountains, with the clear blue sky arching above. Drawing our gaze nearer, it rests on undulating ground, which gradually sloping forms a valley, where we discover the river threading its sinuous course through a scene which, showing a little of man's handiwork, looks serenely peaceful and as charming as could be found in any part of God's universe.

I at once delivered the letter of introduction given me by the Rev. Mr. —, of Springfield. Mr. Moody received me kindly, but being evidently very busy handed me over to the care of one of the Mount Hermon school-boys. I would here mention the first impression Mr. Moody made on my mind was that of an energetic business man; in fact, he reminded me very forcibly of a relative of mine—a successful manufacturer and large employer of workmen. From close observation since, my belief in his executive ability has

become in no degree lessened. He is a man in his general characteristics quite the opposite to what I expected to find, but he is altogether what I would wish him to be, masterful, and brimming over with spirituality.

All the bed-room capacity being taxed to its fullest extent I was compelled, with two other gentlemen, to occupy a room in one of the cottages. I subsequently discovered we comprised a trio the like of which I do not think could be found sleeping in one bed-room in any other part of the globe, viz., a protestant clergyman, a converted Roman Catholic priest, and myself, a converted Jew. But whatever struggles and distress of mind we may have passed through in our past lives, we, through the grace of God, having been brought to the light of the glorious truth as it is in our Lord Jesus Christ, and each one I believe feeling within that blessed peace which passeth all understanding, were as merry and light-hearted as school-boys enjoying a summer holiday.

Before leaving Northfield I realized in its supremest extent the height of human happiness. I looked without, and all around seemed to breathe an air of perfect calm and contentment, and within heart and soul were singing a joyous song of peace and good will to all men.

My inner life, for some years, had been one of constant tumult. I was searching for something, I knew not what. In coming to Northfield I have discovered the great secret. A few months ago, when I accepted the Lord Jesus Christ as my Redeemer and Saviour, I thought I had mastered God's full plan of salvation for sinful mankind; but I had failed to realize there was a third Person in the Holy Trinity, the blessed Holy Ghost, whom Christ himself said I will send unto you. In coming to Northfield I have been taught, by the grace of God, that it is only under certain con-

ditions we can hope for the blessing of the Holy Spirit, viz., an entire self-surrender and consecration to himself, and that it is not every one who accepts Christ as his Saviour who receives this supremest of all blessings. Having, I believe, conformed to all conditions, I feel I now possess this, and am able to understand the words of Jesus when he says, John xiii, 16: "And I will pray the Father, and he shall give you another comforter that he may abide with you forever;" and, John xvi, 20: "Your sorrow shall be turned to joy." I stand in a foreign land, separated from those I love best on earth, and from the innermost depths of my heart I can say, O God, thou hast not left me comfortless. I can not but believe that God in his own good time will bring my beloved ones, who I know are mourning my absence, to the light of the glorious truth as it is in our Lord Jesus Christ, when we shall all be reunited. May I ask your earnest prayers that this, best of all blessings, may be speedily granted them.

Those who have attended the conference in a receptive frame of mind, can not possibly have left without an inspiration that should remain with them during the whole course of their lives. Personally, I feel under a deep debt of gratitude to the earnest, consecrated men of God, who have spoken. I can not give all the names, but would mention those of Mr. Moody, the Rev. Dr. Pierson, of Philadelphia, the Rev. Dr. Gordon, of Boston, all of whom made a deep impression on my mind, and I would especially mention that of Prof. Drummond, whose personal friendship I had the pleasure of enjoying. In his private conversation and public addresses he always impressed me as being a noble-hearted, consecrated Christian gentleman. May the blessings of God rest on them in their various fields of labor!

NORTHFIELD.

AFTER A HAPPY WEEK SPENT AT MR. D. L. MOODY'S BIBLE CONFERENCE.

I thank thee, O God, I have beholden
Northfield the bright, Northfield the golden !
Here we are taught salvation's bright story ;
Here floats Thy banner golden in glory. .

Bathed in the sunlight it floats on the wind,
Purity spotless, no speck can we find ;
Hearts by its message are filled with delight,
Souls from their darkness are turned to the light.

Northfield is blessed by the spirit of love,
We breathe a pure air from regions above,
While listening to salvation's bright story
Our souls bathe in a sunlight of glory.

Come all doubters from the ends of the earth,
You will receive a new spiritual birth ;
Come all who are struggling with deadly sin,
You will be taught how the victory to win.

Come all who carry a burden of pain,
You will be taught how sweet peace to regain ;
Come Christians who are powerless and weak,
You will be taught how the blessings to seek.

Come all who know not why Christ lived and died,
All who not knowing his Godhead denied,
Come listen to salvation's bright story,
Your souls will bathe in a sunlight of glory.

CHAPTER VII.

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.—ZEPHANIAH iii, 19, 20.

I have now to relate some more painful experiences; I refer to the unkind feeling of the Christians toward the Jews. Immediately after my arrival in Philadelphia I had taken another name. My reason for doing so was this: Knowing the bitter feeling entertained by the members of my old faith toward converts, I thought I should be courting persecution by retaining my own, which is so essentially Jewish, and I also thought, as I intended engaging in business, it would retard my success in consequence of this bitter feeling. I acted in a perfectly straightforward manner. After appealing to the minister who baptized me, he thought I was right in my conclusions and advised me to call on his lawyer, who immediately filed a petition to the legislature of Pennsylvania, praying I should be allowed to do this. As an evidence of my feeling on the matter, I will state that a few days after this had been done I went to the clergyman and stated I felt it was a cowardly course to pursue; however, after careful consideration I decided to allow the case to remain as it was. Viewing this matter by the light of after events, I think it was providential I did so, as I was thereby enabled to arrive at a correct judgment as to the feeling and disposition of Christian people toward the Jews.

I will here say I can never forget that all my beloved relatives and most of my old friends and companions belong to the Jewish race, and whatever their feeling, or the feeling

of the great body of Jews may be toward me, my feeling toward them is one of great affection; therefore, when I was constantly hearing unkind remarks concerning them they wounded me as much as if applied personally, and I never allowed them to pass without protest.

I have mixed with Christian people all my life: my boyhood days were passed almost exclusively at Christian schools; being very fond of sports, all my life I had been associated in various pastimes such as bicycling, boating, cricket, swimming, etc., with Christians in all classes and conditions of life, and it was very seldom I heard unkind remarks applied to the Jewish people, in fact, I think I heard more such talk during the first few months of my Christian experience than in all the combined years of my previous life. I threw my memory back to a period when, living in a country town, it was sometimes necessary in consequence of boys calling after my brothers and myself for my parents to send an escort with us to school. I remembered what a feeling of bitter resentment I had toward those boys, and how I used to chafe at my own impotency to punish them for what I felt was unjust and cowardly conduct. As I recalled this feeling I determined, as God would give me power, to raise my voice in behalf of the race I loved. I might enumerate many painful instances; one that made the greatest impression on my mind was the following: One Sunday evening I was at church, and the preacher in his exhortation to the congregation, calling them to repentance, brought to our notice the crucifixion of our Saviour, and went on to describe how the Jew had been a by-word and reproach ever since, and he emphasized the word Jew with an infinitude of scorn. I can not recollect his words now, but they made a most painful impression on my mind, and must have led many of the ignorant and illiterate among the

congregation to believe they were justified in persecuting the Jews as a fitting punishment for the crucifixion, but he forgot to remind them Christ had said, "Father, forgive them, they know not what they do." It is an episode in the life of Christ often used by ministers as an illustration when calling sinners to repentance, and they apply an argument somewhat after this fashion: They picture to the congregation the scene of the trial of Jesus, leading up to the crucifixion, and then go on to say if you refuse Christ you are like the howling Jews who stood before Pilate when he asked them, Who will you have, Jesus or Barrabas? Will you have the guilty, or will you have the innocent; will you take sin, or will you take righteousness? Now, as a follower of Christ coming from the Jews, I protest against this argument. While not wishing to excuse the Jews of that day, we must all admit that those who stood before Pilate had not the light of the gospel to guide them as the Gentiles of the present day have; and even His chosen disciples, until Christ had risen from the dead, forsook and lost faith in Him. If the Jews of those days were guilty, the guilt of the Gentiles who have the gospel preached to them in the present day is increased a hundred-fold. Should a Jew stray into a church, and hear a minister expound the gospel thus, it would wound his tenderest sympathies so painfully that he would probably never enter again. It is from causes similar to this that I believe keep Jews from attending church, and thus the cause of Christ is retarded. Ministers appear to forget that if howling Jews did surround the cross, noble self-sacrificing Jews were our Lord's disciples, and preserved the gospel for them; they should remember, also, that our Lord's mother was a Jewess. There is another circumstance I will refer to here: that is, of connecting the Jews with the Turks and other heathen in

the prayer service. God's ancient chosen people are worthy of a special prayer. Recently I said to a young evangelist, Will you remember the Jews in your prayers occasionally. He said: "Oh, yes; I often pray for the heathen." The fact is, if the Jew is in darkness as to their duty to our Saviour, most of the followers of our Saviour are in darkness as to their duty to the Jews.

After the service I sought an introduction to the preacher and told him how pained I had been at his remarks. He naturally disclaimed any intention of wounding my feelings, and promised to be more careful in the future. How correct I was in my conclusion was proven the next day, when, on calling on another minister who had been in the church, he immediately referred to the circumstance, and said how sorry he was I had been present.

This occurrence led up to another episode. On the following Sunday the clergyman who had preached came to dine at the boarding-house where I was residing, and during dinner he, with great want of tact, seeing I was present, led the conversation up to the subject of the Jews, and commenced saying all manner of kind things about them; but unfortunately many of those present took a different view, and after listening quietly to the talk for some time, I had to turn to the company and say, "Ladies and gentlemen, you will excuse me interrupting, but the conversation is most painful to me, as I have Jewish blood in my veins." This is a fair illustration of other instances. Shortly before this I had been to Saratoga, where I also heard many unkind remarks. Mr. Moody, during one of his services recently at Louisville, related the following story: "A young minister in a new charge preached against whisky; some members came and said, Don't go on about whisky, some of our best-paying

members are in the business. And then he took up gambling, and was told to let that alone, several members rented property to gamblers. The young preacher asked, What shall I preach against? Preach against the Jews, there's none of them or their friends here, was the reply." The same evening I was at an overflow meeting at one of the churches, and the leader related the following circumstances: He said, I was in one of our large stores one day this week, and many Jews and Gentiles were present, and they were discussing the effect of the Moody meetings, and the strongest defender and upholder of Mr. Moody was a Jew.

Eventually my mind was wound up to such a high pitch of indignation that I went to Boston and issued the following pamphlet:

"When a man makes a discovery, if it has an influence on the worldly well-being of his fellow-men, he appears nearly always impelled by an all-powerful desire to make it known, so that all may participate in the benefit that will result from his secret.

"This is the principle we should apply to our spiritual knowledge; and, when we have discovered the great secret relating to our soul's salvation, we should make it known to the best of our ability, in the hope of bringing those who are groping in darkness to the light of the glorious truth as we find it.

"This thought is the impelling motive that induces me to publish a few leaves from my journal of experience.

"I will address myself first to my Jewish, and secondly to my Christian brethren. To the first I would say, I had for years been burdened with a restless, unsatisfied craving that nothing in my surroundings or experience could dispel.

Through reading the New Testament, I was brought to a knowledge of Jesus Christ; and, in realizing that He whom our forefathers rejected nearly nineteen hundred years ago is the promised Messiah of the Old Scriptures, I have truly found 'a peace that passeth all understanding.'

"It would be an undertaking of too great a magnitude for me to repeat here the prophecies and promises concerning him and the Jewish race contained in the Scriptures. I have satisfied myself that every one of these has been fulfilled or carried into effect in the life of Jesus of Nazareth. If you, my dear reader, have this same restless, unsatisfied spiritual craving, I earnestly beg of you to read, in a spirit of prayer, the Old and New Scriptures; and if you are sincere in your desire to arrive at the truth, by the grace of God it will be made evident to you, as it has been to me.

"To my Jewish brethren I will also say, My love and sympathy are entirely with you. It is only since I have become a follower of Christ that I have realized how much the Christian Churches have been and are delinquent in duty—not only in the sin of commission, but also in that of omission—in treating our race so badly during these past centuries. If this book is placed in your hands, I ask you to read it in loving kindness. Accept these experiences as heartfelt, and published solely in the hope of benefiting yourselves: in the first place, by awakening the Christian world to a consciousness of all they owe the Jewish race; and, secondly, in the hope of bringing some of you, by the grace of God, into the blessed peace I now enjoy.

"In all I say, I desire nothing except to be true to you, to myself, and to the cause of Him I serve. I can fearlessly say, as man to man, I am deserving of credit.

"I was for some time on one of the committees of the Lon-

don (England) Jewish Board of Guardians. On resigning this position, I received a letter from the chairman, asking me to withdraw my resignation, at the same time acknowledging valuable services. At the time of the massacre of the Russian Jews, I was the honorary secretary of the fund collected for their relief in the district where I resided, and after my spiritual nature had been awakened, I took a great interest in synagogal matters. I mention these facts simply as an evidence that I endeavored to do my duty as a Jew. I failed to satisfy my conscience because a link was required to bring my spiritual nature into communion with my heavenly Father. Having prayerfully read the New Testament, I found this link in Jesus of Nazareth, whom I believe in the fullest possible faith to be the Messiah.

“I will now address myself to my Christian brethren, clergymen and laymen. When I say brethren, I mean sincere followers of our Lord Jesus Christ. I have prayed earnestly to our heavenly Father to send me the inspiration of his Holy Spirit, that all I write herein may be to the honor and glory of his holy name. I write in all charity; but my heart cries out in sympathy for my Jewish brethren as I realize how much the Christian Churches in the past have failed in their duty toward them. A few days ago a prominent evangelist said to me, ‘It is your duty to go without delay and tell your Jewish brethren your experiences.’ To him and to all Christian clergymen I say: There is only one way, in my opinion, of reaching and converting the Jewish race, thereby hastening the coming of Christ’s kingdom; namely, by preaching from your pulpits earnestly to your congregations the gospel of loving kindness toward them, God’s ancient chosen people, to whose ancestors you owe so deep a debt of gratitude. You will thereby awaken in their

minds a responsive echo of love toward yourself; and it will serve to dispel the feeling that exists among them, that Christian people are cold-hearted to the core and wanting in love and sympathy.

"I commend earnestly to your notice Romans ix, x, xi. I do not remember ever having heard a sermon preached from these chapters of the Scriptures.

"Since arriving in America I have been constantly wounded by hearing the unkind remarks made by people when referring to the Jews. Coming from England, where the Jews of the present day are held in the highest esteem by all classes, from the Queen downward, I am not only wounded in my tenderest feelings, but surprised this should be so. Even ministers of the gospel fail to realize how much the Christian Church owe the Jewish race. Often I have heard in private conversation and from the pulpit words referring to them that have made my blood boil with indignation, realizing as I do the injustice. I will relate an experience, one of many, to illustrate my meaning. I was staying at a house where nearly all the inmates were professing Christians. An eminent divine was announced to give a short talk on his European experiences and travels. In the course of his remarks he related an anecdote concerning the late Benjamin Disraeli, Earl of Beaconsfield, a Jew who lived and died in the Christian faith, and referred to him as having the blood of the impenitent thief in his veins. It is true, he was quoting what some one else had said; but for a minister of the gospel to relate such an anecdote to a company of professing Christian people was, in my opinion, most condemnable. He should have remembered our Lord Jesus Christ had the same blood flowing in his veins. The story was related, I believe, for the purpose of raising a laugh. It is incidents similar to this

that tend to widen the breach between Jews and Christians, and thereby retard the coming of Christ's kingdom. I think it behooves every man, in whatever part of the globe he may be, to take notice of, and, when occasion demands, to protest against any thing being done or said that tends to bring into ridicule or contempt the race from which he springs. It occasionally happens that people err unconsciously or through inadvertence; but the obligation to draw attention to the fact is not the less imperative, as it is only by so doing that we can hope the transgressor will refrain from offending in the future. As a converted Jew, and therefore as a representative of a very small minority, it would be cowardly if I did not come forward and protest in the strongest terms against the injustice done them, 'my brethren after the flesh;' and this feeling revives with renewed force when I remember the transgressors are often professing Christians. When a person offends in the heat of passion or through inadvertence, and afterward expresses regret, no one is more willing to forgive and forget than myself. But, when offensive remarks in reference to one's nationality or religion are made in cold blood, I assert they redound to the discredit of the utterer, because they display an extreme narrowness of mind and a profound bigotry.

"As a follower of the Lord Jesus, as a searcher of the Scriptures, and realizing the deep debt of gratitude the Christian Churches owe the Jewish race, my heart rebels against the injustice done them. I believe America enjoys the rare distinction of being able to say as a nation, 'We never persecuted the Jews.' In my opinion, the prosperity the nation enjoys is explained by this fact. I do not desire to repeat history. But have we not found in all ages God's promise concerning them--'I will bless them that bless thee,

and curse them that curse thee'—fulfilled in its integrity? I am also aware it was prophesied that the Jew should be 'a scorn and a by-word.' This has also been fulfilled in its entirety. But it never was God's purpose that the followers of our Lord Jesus Christ should be the ones to revile them, 'His brethren after the flesh;' and, when they do this, I believe they do not escape punishment. I ask the American nation to be true to their boast in spirit and in deed, when they aver, 'We never persecuted the Jews,' and, in being so, to remember there is a persecution worse even than physical suffering—that is, the wounding of the heart's tenderest feelings and sympathies. .

"Personally, as a Christian, I am very proud I came from the Jewish race; and, as a race, are they not worthy of every consideration, remembering their past history? Are they not worthy of a supreme effort being made to remove the veil of unbelief from their eyes? I am addressing myself to all sincere followers of our Lord Jesus Christ. They are good citizens, and, if accorded fair treatment, a credit to the country in which they live. They are sober and industrious, and always willing, in case of need, to make sacrifices for the benefit of the nation among whom they dwell. But, on the other hand, they have bare justice done them, even in free America. Witness the expulsion of them from some of the hotels. The whole race is condemned because of the indiscretion of a few. I will here say, I believe the Jews, man for man, are the best behaved citizens of all nations. It is most unfair to compare the uneducated Jew with the educated Christian. There is not the slightest shadow of doubt that their lower classes are far better behaved than the lower classes of their fellow-countrymen of other beliefs. I will illustrate this by relating an experience that befell a

cousin of mine, who occupies a prominent position among the London Jews. He was visiting a sea-side resort, where a number of Jews congregate every summer. One day he was resting on a seat bordering the promenade. Two other gentlemen occupied the same seat. One of these turned to his friend, and, pointing toward the sands, observed, 'How conspicuous the Jews make themselves!' My cousin, overhearing this remark, turned to the speaker and said, 'You will excuse me, but I am a Jew.' The gentleman at once apologized for having said any thing that could be construed into an insult, and asked pardon. My cousin gladly granted this, and requested permission to make an explanation. He said, 'You see those people,' pointing toward the group that had drawn forth the remark; 'they are the lowest class of the Jewish people. They are kind husbands and fathers. They are industrious and sober, and have saved their hard-earned money for the purpose of giving their wives and families an outing. It is true, they make themselves conspicuous by their loud talking and tawdry finery; but, after all, this is harmless. Now, compare them with their fellow-countrymen of other beliefs occupying a similar position, and I ask you, Are they worthy of condemnation?' I would observe, I believe the educated Jews also compare favorably with their fellow-countrymen of other beliefs, because, knowing the criticism they are exposed to, they are extra careful in the efforts they make to avoid attracting attention.

"I will illustrate another phase of their lives. They stand pre-eminent as loving husbands and fathers. While I was residing in Sydney, Australia, a new divorce law was being argued before the legislature. The Bishop of Sydney, in the course of one of his sermons, made reference to the old Mosaic law concerning divorce. The chief Rabbi residing

there took exception to his interpretation of the law, and in the course of his remarks said: I would not have referred to this bill in my public capacity, as I do not consider as a Jew I have any occasion to interest myself in the divorce laws of our country. I have had charge of this congregation for a period of more than twenty-five years, and during that time, out of all the couples I have united in marriage, only two divorces have occurred, and one of these couples was re-united. I am quoting from memory, but this was the substance of his remarks. I believe a like state of affairs will be found to exist among the Jews in every part of the globe.

“And, again, what lessons in love might the Christians not learn if they mingled more with the Jewish race! When I remember the loving kindness experienced on all hands from my Jewish brethren during my wanderings around the world, and contrast it with the reception I met with from the Christian people among whom I was thrown during the early months of my conversion, when the want of sympathy and the cold blast of doubt through which I passed nearly withered my sweet blossom of faith—when I consider all this, I think, What vast possibilities in Christ’s kingdom might not be the outcome, if this intercommunication could only be brought about! What a coldness, what a deplorable want of loving kindness and sympathy seems to exist in the Christian Churches! And so it will remain, I believe, until they realize and do their duty toward the Jewish race.

“Out of regard for the kindness I have received from individual Christians, I would willingly have left these facts unrecorded; but a higher duty demands I should not. All individual feeling must be sacrificed at the altar of Christ’s cause. I need only mention that I had to offer up at the

same altar a mother's loving heart and darling sisters' affections, although fully conscious that the act would be as a death stroke to them; and, although I love them as dearly as mother and sisters were ever loved, I did not hesitate to sacrifice them when the final struggle came. No sacrifice is too great in Christ's cause, and I could only commend them to God's unbounded love and care.

"Alas! the facts I mention are only too true, and call for the strongest protest from all sincere followers of Christ.

"I believe the Jews, by the grace of God, will be easy of conversion, if you only succeed in awakening their slumbering consciences, because they are naturally reverential. I would here remark—and I am pleased to be able to record it—that I do not remember having heard a Jew (even if not religious) blaspheme the name of God or Jesus Christ. Very few of the Jews read the New Testament, and I believe a large proportion of those who do accept Christ as their Redeemer and Saviour.

"Prof. Drummond, author of *Natural Law in the Spiritual World*, during one of his addresses at the recent Northfield Conference, related the experience of a young converted Jew, who is a student at the university of which he is a professor. This Jew was a member of an atheist society. One evening during the discussion, a speaker blasphemed the name of Christ. The Jew, who had never read of Jesus, took exception to the speaker's remarks, and defended him as having been a good man. The discussion was running high, when a friend advised the Jew to give up the discussion until he had read the life of Christ as recorded in the New Testament. He did this, and, on the following meeting of the society, came forward, and not only defended Jesus as a good man, but also announced that he believed him to be the Son of God, the

Redeemer and Saviour of the world, and accepted him as such. Prof. Drummond also said the same Jew had since informed him that, had he mingled with Christian people before he read of Jesus, he did not believe he would ever have become a Christian, their lives being so inconsistent with the teachings of Christ.

“The Jews see nothing of professing Christians, and naturally judge the religion of Christ from the so-called Christians. The fault with the really pious Christians is they keep themselves too secluded. They do not let their ‘light shine,’ as is commanded. There is truly a deplorable state of affairs existing in the Churches, and will remain so until the Christian ministers realize their duty toward the Jewish race. I believe the time is fast approaching when the Jews are to be brought into Christ’s kingdom. It may be the generation now living is the chosen one of God. The Jews of the present day appear to be breaking entirely away from their religious observances. Now is the opportunity of the Christian Churches to commence their education, and so fit them for the glorious future that awaits them.

“Out of regard for that one touch of nature that makes the whole world kin, by the love I bear my sweet mother and sisters, whom I offered up an innocent sacrifice at the altar of my faith, and to whom I prophesied good would come of the act, although I did not then see how—in their name I ask you, ministers of the gospel, to preach to your congregations loving kindness toward the Jewish race, God’s ancient chosen people, to whom you owe by His grace so deep a debt of gratitude, and toward whom in the past the Christian Churches have so deplorably failed in duty.

“[Since giving these leaves into the hands of the printer, I have discovered that the day I have fixed (unconsciously)

for issuing them to the public is the centennial of the signing of the American Constitution. I have also discovered that, by the signing of this Constitution, the Jews, for the first time since their rejection of Christ, secured absolute liberty, religious and civil.

“I also understand the explanation given for the non-appearance of the name of the Deity in the Constitution is that it was caused through an oversight on the part of the framers. But who will dare say the finger of God did not direct this omission, thereby securing to his ancient chosen people one land on earth where they could dwell in perfect peace and happiness without fear of persecution? Who can foresee what mighty events in Christ's kingdom may not be the outcome of this?”

“In other lands nearly every Jew who accepts Christ is accused of unworthy motives. This accusation loses its force and sting in America, where they enjoy religious and civil liberty. I will not pursue this thought further, but I commend it to all thoughtful minds.]”

TO CHILDREN.

Now, dear children, come listen quietly to me

And I will tell you a tale inspiring and true,

Why I have left my sweet sisters over the sea

And come to your bright, happy land to dwell with you.

I came, dear children, from the ancient Jewish race;

A prophetic race that is old as old can be,

In the annals of history it holds highest place,

And I am proud that I came from this old, old tree.

Of Abraham, Isaac, and Jacob, you have heard;

Of Moses, the Prophets, and of King David's line;

Of the Apostles to whom Jesus gave the Word ;
In their prophetic veins flowed blood the same as mine.

All these good men were the light of the ancient world,
And the most reverential men that ever lived,
For they the bright banner of our Father unfurled,
And for the good of mankind earnestly strived.

Of Abraham, Isaac, and Jacob, Jews do hear ;
They hear not of the Apostles, or of the Word ;
The Patriarchs, Moses, the Prophets, they revere,
But they do not believe in Christ Jesus our Lord.

Do not blame them, dear children, because this is so,
They are taught from their childhood the Christ has not
come,
And, being so taught, how can they possibly know
Why he came and returned to His heavenly home?

I am told you, dear children,* are uncrowned kings,
And we know that the Jews come of a kingly race ;
Then always keep in your minds these wonderful things
And treat the Jews of your nation with princely grace.

It is only by treating them so you can hope
To bring them from darkness to the glorious light.
In great kindness with their unbelief you must cope
Or you will never be victors in the good fight.

For the Jews as a race are proud, worthy, and kind,
And they love one another with wonderful love,
But in our Father's good time a way we will find
That His Son is Christ Jesus to them we will prove.

*American.

My sweet darling sisters are bright, pretty, and good,
And they pray to God earnestly morning and eve;
But it grieves me to think I am not understood
Because I read about Jesus and do believe.

But my grief and my pain never last very long,
Because all things are working together for good,
And thro' my heart and my soul there rings a glad song
Now I believe that on earth Christ Jesus has stood.

And I ask you, dear children, to pray one and all
For mother, sisters, and brothers over the sea;
Pray that on them God's very best blessing may fall,
The truth as in Jesus they may one and all see.

For I know they are sorrowful in my deep joy,
Their loving hearts are bowed down in great woe and pain,
In my cup of joy 'tis the one drop of alloy,
And I pray to God daily they peace may regain.

CHAPTER VIII.

1 JOHN iii, 14.—We know we have passed from life to death because we love the brethren.

I will again turn to some pleasant experiences. I have already mentioned what peace and joy I always found when attending services at the churches. This feeling has never departed from me, and I am thankful that, however low-spirited or despondent I may have become through allowing my mind to dwell on the sorrow I had caused those I loved best on earth, I could always depend on it being wafted away on entering the house of God.

One circumstance that has made a very great impression on my mind is this: What a calm and peaceful atmosphere pervades the home of Christian people when they have a prayer service at the commencement of the day, especially if interspersed with a hymn or two; its influence enters into the life of every one who resides with them. My experience applies only to houses where I have been a boarder, but the service appears to have the power of drawing out all that is best and noblest in one's nature, and even those who make no profession of religious belief feel its influence and become gentler and more considerate. What a pity the family altar is not raised in more homes.

I will now refer to an institution for which I have great affection and admiration, namely, the Young Men's Christian Association. If my limited experience qualifies me to judge, I should say it does more for the reclaiming of young men than any other religious body, unless we except the church. This remark applies, of course, to the waifs and strays on the sea of life who, otherwise, perhaps would never have heard the truths of the gospel, but are now enabled to hear

young men of their own age and condition of life testify to its mighty power.

Since first leaving home I have traveled between fifty and sixty thousand miles, by land and water, in railway carriages, on stage coaches, on steamers, etc., and have come in contact with all classes and conditions of men, and I have arrived at this conclusion, that most men are under the influence of their immediate surroundings, and these surroundings most often tend to evil. When away from home, even those who have had a good training will succumb to the many temptations that beset them if they are not exceptionally strong-willed or are relying on a higher power for strength. I am, therefore, from my experience, enabled to appreciate the immense influence for good exercised by the Young Men's Christian Association. I believe there are many thousands of young men who are to-day leading a pure and holy life who would be wallowing in the depths of degradation but for this institution. I believe I would often have been forced, in the very despair of loneliness and homesickness, to seek amusement in places of bad repute, had it not been I always found a warm welcome at these rooms. I am referring, of course, to that period of my life when my knowledge of and belief in the Saviour was not so strong as it now is. Now I can say, with the full fervor of truth: I find sufficient peace and joy in thee, Christ Jesus. Christian boy, away from home, frequent these rooms and you will be helped to keep the words of St. Jude when he wrote, "But ye, beloved, building up yourself in your most holy faith, praying in the Holy Ghost, keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Y. M. C. A.

Y. M. C. A. I send greeting,
For many happy hours I've spent
In your song and gospel meeting,
And found much calm and pure content.

You give the warm clasp of the hand,
With your voices ringing cheery ;
I pray that you may ever stand
A safe haven for the weary.

Boys from home, advice I give you :
Visit these rooms if you are sad,
And a glad welcome warm and true
Will cheer your hearts and make you glad.

Y. M. C. A. I send greeting :
You have success and wondrous might,
Your sweet song and gospel meeting
Brings many sinners to the light.

REVELRY.

While plodding thro' this world of sin
We see the rich oppress the poor ;
Victory sin appears to win
And mammon holds each open door.

In halls where worldly pleasures dwell,
Faces with smiles are beaming,
Tho' sorrow's tale some hearts could tell,
Smiles are oft' but outward seeming.

We turn to halls where vice holds sway,
And ev'ry thing is gay and bright,
But sin is rife in hideous play
To give the heart a deadly blight.

We enter in the gambling hell,
And hearts are beating high with hope,
Many to hear their honor's knell
As they with this sad passion cope.

We gaze into the bright saloon
And see young faces flushed with drink,
Who from this revelry may soon
Into the depths of ruin sink.

While plodding thro' this world of sin
Our hearts bow down in woe and pain;
Victory sin appears to win,
But then our hearts revive again.

We enter in the Christian homes,
And here all is serenely bright,
Over the heart new pleasure comes,
We revel in religious light.

We go into the house of God
And hear the sweet hymn swelling high,
And heart and soul in glad accord
Unite to say no sin is nigh.

Sad heart, draw near, you will find hope
As strength to you is timely given,
No more with sin in weakness cope;
Oh come and make this earth a heaven.

Sad heart, draw near, you will find joy,
You will find pleasure calm and pure,
A pleasure that will never cloy,
But will your future peace insure.

Sad heart, draw near, in God believe,
Jesus will ev'ry burden bear,
And He will ev'ry care relieve,
And He will ev'ry fault repair.

A CHRISTIAN HOME.

Far, far from my home I am wandering, without kindred or friend,
And I have found a bright dwelling where all minds in sympathy blend,
Where the sweetest home-like air prevails, bidding my home-sickness fly,
And where the inmates appear united by love's strong binding tie;
Where a cheering smile on ev'ry face, friendly words on ev'ry lip,
Are inviting each lone wanderer from joy's full bright cup to sip;
Where one and all seem drawn together by an invisible hand,
And where all sad thoughts are charmed away as by a good fairy's wand;
Where the sick, suffering, are tended with such very gentle care,
That who are the sick and suffering very rarely does appear.
In fact it is a home-like dwelling where we all with truth can say,

We really do not appear to think that we are from home
away.

What is the potent power that brings about this happy
result?

What is the hidden charm that bids every lonely heart exult?
Who can define the reason why this home-like feeling does
pervade?

Why so quickly from each lonely mind saddest thoughts re-
cede and fade?

Why those who guide this contented home considerate always
are?

Why so many worthy friends they have who are dwelling
near and far?

The potent charm, dear friend, is this: we are in a bright
Christian home,

And strong bonds of love unite all hearts wherever good
Christians roam.

We commence each day by offering thanks and praise to Him
above,

So this blessed home-like feeling is the outcome of Christian
love.

A MEMORY.

Here I have spent some happy days,
It is a cheerful Christian home;
Around my heart contentment plays,
And here I hope again to come.

Here I have spent some happy days,
The memory will linger long;
May God guard you in all your ways,
May hope and faith continue strong.

Here I have spent some happy days;
May you from care be ever free,
When o'er the past you mem'ry strays,
I hope you will remember me.

If to my land my heart is wed
And I again should never roam,
If thus your land I no more tread,
We will meet in our Father's home.

CHAPTER IX.

He that speaketh truth showeth forth righteousness.—PROV.
xii, 17.

During my visit to Boston I called one day on a prominent minister, for the purpose of interesting him in the Jewish question, and in the course of conversation he asked me whether I had met a converted Rabbi who was in the city. I answered, no, but said I would be very pleased to do so, and on leaving he gave me his address. I sought him out at the earliest opportunity, and he described himself as having been a Rabbi in Roumania; that he had been baptized in London, and had been ordained there as a minister of the gospel by the Bishop of London. I subsequently discovered he was an impostor, but unfortunately not until he had swindled me out of a considerable sum of money. I mention this fact because it gives me an opportunity of referring to the mission societies to the Jews. As I have before said, it is a tradition among them that it costs about \$10,000 for every honest conversion. Whether this is a fact I can not prove, but I am certain, from my knowledge of the feeling among Jews, these societies are doing far more harm than good to the cause of Christ. Most of their converts come from the very poorest class, and I honestly believe many make a profession of Christianity from motives the reverse of pure. The so-called converted Rabbi of my experience was a proselyte manufactured by the London society, and since his baptism has been going about various American cities under different aliases swindling people.

The only Jewish mission I have visited is the one in New York, conducted by the Rev. J. Freshman. Now Mr. Freshman and his wife are on my list of friends, and I trust they

will not feel wounded at the remarks I am about to make. I am telling the truth as I feel it in a spirit of love, and no human friendship, by the grace of God, will ever prevent me doing this. I believe Mr. Freshman to be a thoroughly consecrated minister, and earnest in his work, but I can not commend it for more than one reason. In the first place, on a recent visit to his Sunday-school I found he considered it necessary to have a policeman present to keep order. Now I maintain if order can not be kept by the power of the Holy Ghost it is time the school was closed, as it tends to bring the religion of Christ into contempt with the large body of Jews, when they see it is necessary, in a place dedicated to worship, to have an officer of the law present.

In the second place you may as well expect to light a city with a candle as expect to reach and convert the Jews by the means of missions. Thirdly, it is like putting an engine to draw a wheelbarrow as to put a converted Jew whose heart is filled with a desire to serve the cause of our Lord and Saviour in a back street in New York City, when almost the whole Christian world is in darkness as to its duty to the Jew. Let every converted Jew, who has an earnest desire to benefit his brethren after the flesh by bringing them to a knowledge of our Saviour, concentrate all his energies in the direction of awakening the Christian world to the fact that they owe a distinct duty to the Jew, which is not performed by simply subscribing a few paltry dollars to maintain a mission; and when we succeed in doing this by the grace of God, more Jews will be converted in five years than all the societies combined have converted in fifty. Let the Jewish children be drawn into the churches where they will have the opportunity of seeing Christian children and of hearing the word of God taught in an atmosphere that is serene and calm, and they will go away impressed;

but this can never happen in a mission where it is necessary to have an officer of the law present to keep order; and, to be brief in this matter, the missions are so utterly repulsive to the Jews that they should at once be closed. These remarks may appear very sweeping and dogmatic, but they are expressed after calm, deliberate, dispassionate thought and with a full knowledge of the feeling of Jewish people, and I say emphatically, close all the separate Jewish missions, which are as gall and wormwood to the Jews and are "a snare and stumbling-block;" let evangelical work to them be associated with the churches, and let every sincere follower of our Lord consider himself or herself a missionary to them and to all people.

We read in Zeph. iii, 19, 20: "And I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in that time that I gather you: for I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord."

When I read these words I thought how I had unconsciously been fulfilling prophecy when I wrote the pamphlet in Boston, calling attention to some of the virtues of the Jewish race; and are they not deserving of "praise and fame," when we recall their sobriety, industry, hospitality, and, above all, the loving kindness they exhibit one to another in their home-life.

I do not wish to imply they are free from faults. Recently a clergyman said to me, "You know a Jew does not think it a crime to cheat a Christian?" That is a circumstance I do not know. When we consider how they have been oppressed and plundered during the last eighteen centuries, even to the present day in some countries, can we wonder if, in a spirit of desperation or retaliation, we sometimes hear of a dishonest

Jew? The real secret of their success in business is their sobriety and industry. It is an open secret that there are many Jewish usurers, and for them I have the utmost contempt, and this feeling is shared by every right-minded Jew. This recalls to memory a circumstance that happened when I was on the Industrial Committee of the London Jewish Board of Guardians. We were soliciting subscriptions, and one day we received a check for one hundred pounds (about five hundred dollars). It was from a noted money-lender, and a very animated discussion arose as to whether we should receive it or not, even though it was for charitable purposes, considering the source from which it had come; but we finally determined to do so. But this fact will illustrate the feeling of honorable Jews toward usurers.

The great fault of the Jew is undoubtedly, in the present day, that of worshiping Mammon instead of God. It is the same now as in olden times. Deut. xxxii, 15: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation."

When in Australia I found far less religion among the Jews than in England; and in America far less than in Australia. I can only assume that we are now in the latter days, and that they are in a fit state to receive preparation for receiving the glad tidings of the gospel. I said before, the Jew is naturally reverential. What I meant to imply is this: You very seldom hear a Jew scoff at religion, or ridicule those who are religious; this is not so with the Gentile, as I often hear the name of God taken in vain and ridicule applied to those professing religious feeling. And beyond this, at stated periods of the year, nearly every Jew will attend the synagogue.

I know the Christian world is discouraged as to the conversion of the Jew, but should they be so? We must know it is only by the grace of God that a Jew is ever converted, when we read in Romans xi, 25: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part has happened to Israel until the fullness of the Gentiles has come in." From this verse we know that the Jews as a body will not be converted until God's own good time; but this does not excuse us from doing all in our power to prepare them for this good time that I believe is fast approaching. If we view the facts dispassionately, are we justified in being discouraged at non-success in the past? A gentleman said to me the other day: "You know it was the Gentile dog for a long time, and then it became the Jew dog." From this remark we can arrive at the secret. If you have a dog, and have been illusing him for a considerable time, and your conscience suddenly awakens to the fact that you have been acting cruelly, and you then endeavor to atone for your brutality by kindness, it will be a long time before you persuade that dog you are sincere. Now, the Christians have been illusing the Jew for centuries, even to the present day in some countries, and they have lost confidence in you, not only from your treatment of them, but also from hearing of your drunkards, your divorces, and your wife-beaters; in fact they say, if God is love, we must have God because we have love. The fact is, they judge you by the worst of those among you, as you do them; and as you think most Jews are dishonest or usurers, they think most Gentiles are followers of Christ, and have the bad qualities I have enumerated. The question is, how shall we dispel this mutual misunderstanding? There are good Jews and good Chris-

tians; how shall we bring them together? In the first place the Christians (I am referring especially to sincere followers of our Saviour) should endeavor to atone for the cruelty of their forefathers by striving to influence public opinion, and thereby stop those sayings and doings that are hurtful to the feelings of the Jews; and when they have won their confidence by kindness they should invite them to discuss dispassionately the truths of the Holy Scriptures. At present the Jew has only half the loaf, and I do not think it will be a matter of great difficulty preparing him for the acceptance of the whole, but this they will only accept in God's own good time. A clergyman said to me only yesterday: "If the Jews would only forgive us for the sins of our forefathers, we might make some progress." I say they are willing to forgive if you will treat them as brethren and prove your sincerity by your actions.

And this I say again emphatically, Close all the Jewish missions, which are as gall and wormwood to the Jews, and are "a snare and stumbling-block;" let evangelical work to them be associated with the churches, and let every sincere follower of our Lord consider himself or herself a missionary to them and to all the people.

I have recently been reading a work entitled, "The Jews, or Predictions and Fulfillment," by Samuel H. Kellogg, D.D., published by Anson D. F. Randolph & Co., of 38 West Twenty-third Street, New York. It is a work that every Bible student should have in his library. I will give a few extracts from it:

"Most will have heard the story which is told, if we mistake not, of Frederick the Great, that he once asked a Christian minister to give him an argument, at once brief and conclusive, for the truth of the Christian religion. He was an-

swered, 'The Jews, your Majesty.' The world, with all its conceit of wisdom, has not yet outgrown this argument. And it will need, we are confident, resources far beyond the resources of the ablest of our modern unbelieving critics to break or even weaken its force."

The prophet Isaiah told the Jews they were as a nation God's witnesses; Is. xiii, 10. How true this is we have already seen. Whenever we see a Jew, we see a visible and irrefragable proof both of the inspiration of the Scriptures of the Old and New Testaments, and of the true Messiahship of Jesus of Nazareth. Beyond all doubt, in a manner most impressive, as it is also perfectly level to the comprehension of every one, does the Jew witness, in every land where he is found, for the God of the Bible, that he is indeed the true, the omniscient, and living God, who has spoken to us "in times past by the prophets," and also "in these last days" by His Son, Jesus Christ, the Lord. But even more than this is true. For if the Jew is in truth an unimpeachable and unanswerable witness for God as regards His revelations in the past, it follows that he is no less so as to the revealed purposes of God concerning the future. For, as he is a visible proof of God's faithfulness to His word thus far, he becomes a certain pledge and evidence that God may be expected to be no less faithful to his word in the future.

"The world then, we may safely conclude, has not yet seen the last wonder in the history of this wonderful people. As they have for centuries been a wonder as a nation under the divine wrath, and so also are they yet to be, and more conspicuously than ever, a wonder of divine grace."

"According to the teaching of all the prophets, and the no less explicit teaching of the Apostle Paul, the conversion of the Jewish people will mark a turning point in the history of

the world. In Is. lx, a passage in which we have the authority of that apostle for understanding the people addressed to be the Jewish nation, the effect of the Jewish conversion upon the Gentile nations is described in the following glowing terms, Is. lx, 1-3, 5: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; and the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.'"

"All which and much more the Apostle Paul sums up in the exulting question, Romans xi, 12, 15: 'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness. . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'"

"As the threat of hardening was fulfilled, and is still visibly in full force, fulfilled before our eyes in the present spiritual condition of the Jewish nation, so also shall the promise receive a no less literal and illustrious fulfillment. Not for nothing is Israel preserved through all these years separate among the nations. All Israel shall be saved, and all the world shall see it and adore and worship Israel's God. But this is not all that is predicted with regard to the future history of Israel. The same prophets who predict a future reversal of the spiritual curse of hardening, which has for ages rested on the Jew, no less plainly and explicitly predict the reversal of all temporal curses which were denounced, and have so

literally fallen upon the nation, the land, and the Holy City. Yet, strange to say, many of our modern theologians, having come thus far with us in the argument, admitting fully that the Word of God does undoubtedly predict a future national conversion of the Jews, insist that we must stop here, and that the promises so abundantly made of restoration to the Holy Land, the rebuilding of Jerusalem, and other temporal blessings to be given to Israel in the latter days, are not to have any literal fulfillment in the Jewish nation whatever! Israel, some say, is to be understood in such passages as denoting the New Testament. That is, although, whenever we find a curse to come upon Israel in their being cast away from their own land to be miserable exiles among all nations, that curse is, without doubt, to be understood and applied in the most literal sense to the Jewish nation; yet, whenever we find a blessing promised in the form of a removal of these same temporal penalties from Israel 'in the latter days,' the blessing is not to be understood as having any reference to that suffering nation, but is to be applied to the Church of the New Testament—in other words, to us Gentiles."

"As there were predictions of a spiritual curse, fulfilled in Israel's blindness and hardness of heart, so there is a corresponding prediction of the removal of that curse, of a time when (2 Cor. iii, 16) 'Israel shall turn to the Lord, and the veil shall be taken away.' Again, as there are promises of temporal penalties to come on the people and the land, entirely distinct from those concerning their spiritual abandonment, so we find prophecies of the removal of those temporal penalties forever, in God's appointed time. Was Israel to be 'scattered' among all nations? It was also written, Jer. xxxi, 10, 'He that scattereth will gather him.' Were they to be cast out of their land? It stands no less plainly written,

Jer. xvi, 15, 'I will bring them again unto the land that I gave unto their fathers.' Was that land to be 'bereaved of men' and 'desolate?' It is written with the same luminous plainness, Ezek. xxxvi, 3, 9-11: 'Ye mountains of Israel hear the word of the Lord! Thus saith the Lord God: Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of the talkers. . . . Therefore thus saith the Lord God: Behold I am for you, . . . and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited and the wastes shall be builded: . . . and I will settle you after your old estates, and will do better unto you than at your beginnings.'"

"The Apostle Paul has settled the question as regards the conversion of national Israel in his plain words in the Epistle to the Romans, chapter xi. In that chapter he takes a passage out of the very heart of Isaiah's great prophecy concerning Israel in Is. xl-lxvi, namely, lix, 20, and takes it for granted that the Israel therein spoken of is the Jewish nation, even that same people whose 'casting away was the reconciling of the world.' If, then, we are thus required on inspired authority to interpret 'Israel' of the Jewish nation, when the spiritual promises are concerned, what right has any one to assert that when in another part of the same integral prophecy, even the immediate context, temporal blessings are promised to the same Israel which has all along been the subject of prophecy, now, of a sudden, 'Israel' no longer means the Jewish nation, but the Church of the New Testament? Such an interpretation, so far from having the endorsement of Paul, contradicts his plain teaching, and would, we are persuaded, have filled him with amazement."

"But, besides, the practical bearing of this question of the literal interpretation upon missionary work in general is of special consequence in relation to evangelical work among the Jews. Men often go to the Jew and begin to argue with him, as well they may, by calling his attention to the stern literality with which the predicted curses have fallen on his nation ever since the rejection of the Messiah. He, perhaps, rejoins by referring also to those other predictions which tell of a coming restoration of his nation to the kingdom of the Messiah, when they (Deut. xxvii, 13) 'shall be the head and not the tail,' as now."

"He is told at once that he quite misunderstands that class of prophecy, and they refer only to spiritual and not to any temporal blessings; that, in fact, they are fulfilled and are fulfilling in the Christian Church, and they are not for Israel as a nation at all, not even when repentant. Is it strange that an exegesis like this, which insists upon applying to the Jew all the curses on Israel in a very literal sense, and yet upon appropriating to the Christian Church all the blessings promised Israel in a spiritual sense, and then tell the Jew that that is the doctrine of the gospel—is it strange that it has not commonly convinced the average Jewish mind?"

I might go on quoting indefinitely from a work that is pregnant with truth concerning fulfilled and unfulfilled prophecy, and also abounding in facts relating to the present condition of the Jews. I sincerely hope every Bible student will read this work.

CHAPTER X.

1 JOHN iv, 1.—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. MATT. x. 42.—And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

My experience with the so-called converted Rabbi, referred to in the last chapter, was the most painful of my Christian life. Often, during my association with him, a feeling of the greatest repulsion came surging over my heart, such a feeling as I have never experienced toward any one before or since. It is necessary that I should dwell on this circumstance, as he is doing incalculable harm to the cause of Christ. He is, I have every reason to believe, pursuing the same course still. I will say, as a warning to my readers, if they should come in contact with him, that he is a very clever, plausible fellow, a good Hebrew scholar, and fond of talking of the Talmud; he can speak French and German, in fact every thing is in his favor as a deceiver except his appearance, and people will turn from him naturally if they obey their instincts. A lady connected with the Jewish section of a mission in Boston related the following circumstance to me after he had been exposed: She was teaching a class of Jewish boys one Sunday, and he was teaching another. She had read a chapter in the Bible, where the false prophet is referred to, and one of her scholars, with the unerring instinct of childhood, pointed toward him and said, "Is he one?" I think we sometimes let the passage, "Judge not that ye be not judged," make cowards of us. We forget that Christ also said, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." There are many painful circumstances I now recall

connected with him. One day he suddenly turned to me, and, putting his lips to mine, gave me a kiss. I used to speak very often to him of my beloved mother and sisters. A short time before this my sister had written I had made our name "a by-word for every one to scoff at." I was feeling very unhappy at the thought, and, one day, immediately after offering up a prayer in my room (he was very fond of praying), he said an inspiration had come to him to write to a lady he knew in London to call and comfort them. He also induced me to send a message to this lady. Whether he posted the letter I do not know. While anxiously awaiting an answer, which never came, I wrote the following lines in my journal. They are a true index of my feeling at the time:

THOUGHTS.

A message came over the sea,
From a friend I had never seen ;
It was a sweet message to me.
I would near this friend I had been
To say, I thank you, God bless you
For your kindly errand of love.
I know you are gentle and true,
And reward will come from above.

A message came over the sea,
From a friend I had never seen ;
You are now no stranger to me,
To my loved ones kind you have been,
And I know you love the old race
From whom our loving Saviour came,
Who gave us our spirit of grace,
I thank you, dear friend, in His name.

A message I send o'er the sea
To a friend I have never seen :
May life full of happiness be.
To my loved ones kind you have been,
I thank you again and again
For your kindly errand of love ;
You lessen my burden of pain,
And reward will come from above.

A message I send o'er the sea
To a friend I have never seen :
May God's best blessing be with thee,
His faithful servant you have been.
Friend, I will come over the sea,
Your prayers shall mingle with mine,
That the truth my loved ones may see,
That into their souls light may shine.

During the whole of this time I had retained my assumed name. Since the period my darling sister had written in reference to our name, the thought constantly with me was, that I had been cowardly in endeavoring to avoid contempt and reproach (the natural feeling in a Jewish mind toward a convert) and leave it to fall on those it was my duty to protect, and I determined to resume my own name. After I had written, "I will come over the sea," my heart seemed to be breaking in the very despair of homesickness. This feeling was produced partly by the painful experience I had recently gone through, and also by the want of sympathy and hospitality on the part of the Christian people in Boston. I had gone there with several letters of introduction, was there several weeks, had spoken in several of the churches,

had come into contact with scores of Christian people, and not one had called on me in my loneliness as a stranger in a strange land, and no one offered me the slightest hospitality except one lady, for whom I have the greatest brotherly affection. To the Christians in Boston, as to those in Philadelphia, I say :

Open your doors to those who come
In our dear Saviour's sacred name;
He surely says we are to blame
If we welcome not those who roam.

Forget not our dear Saviour came
To succor the sad and the lost —
Then look not closely at the cost,
If you do kindness in His name.

About this time I met a Christian gentleman from Scotland, whom I had previously met at Northfield. The heartiness of our meeting, the warm pressure of his hand, the "I am so glad to meet you," with all his heart and soul in his words, was such a contrast to the reception usually accorded me, it was like an oasis of confidence in a desert of doubt; it seemed like a breath from the dear old country. Shame, shame, Christian people of America, for your want of thought in treating a stranger with such cruel inconsiderateness! If it is an evidence of your usual reception of young converts, I do not wonder so many become backsliders, and that the saloons and places of ill-fame are so well filled. Here they do give their patrons a warm reception; you most often freeze the heart's blood by coldness and distrust. You say: "Well, we have been deceived so often." It is no excuse. Is your faith in our Saviour so small as to make you think if

you do kindness in His name any harm can result to your self, even should the recipient be unworthy?

After consulting with my Scottish Christian friend, and having an idea of settling down to study, I determined to return to the land of my birth, and, acting on this decision, within a month I landed in Liverpool, with heart full of joy at the prospect of seeing my loved ones.

I left my home in sorrow and sadness,
And now return radiant in gladness.
Sad were my thoughts when I left the old land,
Now they are turned by a heavenly hand,
Thro' my soul rings melody pure and sweet,
Like clear music in a heavenly street.
From the North to the South seeking I went
For that sweet peace we call perfect content;
I went o'er the mountains, down valley and dell,
Seeking a charm my great grief to dispel;
I sought from the white man and from the black,
I sought on the race course and in the card pack,
I sought on the 'cycle and on the horse,
I sought on the water and where the dogs course,
I sought at the concert and at the play,
I sought every way my grief to allay;
But to find content I was unable,
And thought it must be nought but a fable.
At last I found it in the gospel word,
Having heard it preached in the house of God.
Peace unspeakable there is in the thought,
Christ Jesus our free salvation has bought.

CHAPTER XI.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek.—Rom. i, 16.

I arrived in England after an absence of nearly three years, having traveled round the natural and spiritual worlds. I might say that during my wanderings I had explored the regions of gloom and the realms of glory, having been deep down in the depths of grief and despair, and risen to the highest altitude of joy and happiness. What was the secret of the change? Simply this, I felt at peace with God. I realized he had made a provision for mankind whereby they may become reconciled to Him, however low they may have sunk in the depths of sin and degradation. This is an open secret to all who will read his Word in a spirit of prayer and contrition for past sins. O, men, men, why do you devour the bitter herb of skepticism and unbelief by reading ribald literature, when you can feed on the sweet fruit of faith and hope by reading His revealed Word! One is Dead Sea fruit, the other is the sweet honey of the promised land. One is the deadly upas tree, which will poison while you eat; the other is the pure manna of the wilderness, which will supply every want. Why surround your immortal soul with the cypress emblem of death and the grave, when you can illuminate it with "the Lily of the Valley, the Bright and Morning Star," symbol of light and life? Why take the devil, who is ostensibly leading you by the paths of pleasure only to wreck you on the barren shores of despair, when you can take the Saviour, who, even if He takes you by the valley of long suffering, will lead you to a land where "all its ways are ways of pleasantness and all its paths are peace." You

who are dead in your sins can only be quickened into life by God's Holy Spirit. Go on your knees and pray for an understanding heart. One moment of honest repentance and the prayer, "God help me, a sinner," and all is forgiven. Be your faith but as "a grain of mustard seed," it will ripen into "the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Will all these witnesses come suddenly? No. They will only come to remain if we feed on His Word and do His will. Will we never lapse into sin? Yes. Many and many a time when we least expect it. It is only by constant watchfulness, by prayer, and by avoiding the occasion of sin that we gain the victory. "But the path of the righteous is like the shining light, that shineth more and more into the perfect day." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, who was delivered for our offenses and raised again for our justification."

* * * * *

On arriving in London I received the most loving of loving welcomes from all my relatives, near and distant. My old friends and companions also received me kindly, in fact not one turned away without shaking hands. I called on many at their offices and visited several at their homes. That there was a difference in their manner is not to be denied. How to describe it I can not; the alteration was probably as much on my part as on theirs. My family was perfectly willing I should remain at home, and follow my own religious ideas, on one condition, namely, that I made no mention of them. This I could not do, as events were constantly occurring which prompted me to speak of the hope that was within me, and we finally concluded it would be for the happiness of all that I should again leave home. That my action in following

out my religious ideas had not lessened their love for me was evidenced by the kindly consideration displayed by one and all during my visit and also on parting, when I came away laden with presents and good wishes. My visit was also satisfactory in another respect, it lessened the grief of my mother and sisters, inasmuch as it proved to them that I had not forfeited the esteem and regard of my old friends; however much they disagreed with my conclusions, they gave me credit for having acted conscientiously, and proved this by their reception. Relatives and friends, if you read these pages, accept my love and my greetings. I love you because you love me, and above all I love you for your sympathetic Jewish hearts, and by the power of this love my voice will always be raised in defense of the dear old race should occasion demand. "Home, sweet home;" no words sweeter except Christ Jesus. "Home, sweet home;" I never realized the charm of thy beauty, with all its love and confidence, until I had contrasted it with the coldness and distrust of strangers. Mother and sisters, beloved, beloved, never doubt my love, never doubt my anguish for the sorrow I have caused you, but I was without hope, feeling condemned in the sight of God; our mutual love could not give me peace, and I had to purchase it at the sacrifice of your loving, tender hearts, by accepting our Lord Jesus Christ, the only begotten Son of God, who lived, was crucified, and was raised from the dead as a propitiation for our sins, and through Him, and Him only, have I any hope of being justified in the sight of God.

* * * * *

The reception I met with from Christians in England was exceedingly kind and cordial, and when compared to that accorded to me in America, it was as light is to darkness. When I returned here I brought a most kindly worded letter of in-

introduction from a prominent clergyman, connected with Jewish work in London, to a well-known minister in New York, a personal friend of his; a private letter was also written. The result was an introduction to several of his congregation, a shake of the hand all round, but not the slightest offer of hospitality. I have already commented on this failure of American Christians to honor letters of introduction in a becoming manner, and will say a few final words. They are as much bound to honor a letter of introduction, delivered by a stranger from a friend in a foreign land, with kindness and hospitality as a banker is bound to honor a draft from a foreign correspondent with currency, or declare themselves bankrupt in these qualities. I confess to craving for human sympathy, and say, emphatically, I expect hospitality when I come properly accredited, and this no sincere follower of the Lord Jesus Christ should refuse, but that I am making a bid for it by publishing these experiences is not true; had I desired only this I would have remained in England. My object is a higher one. I believe our Heavenly Father has given me a work to perform which no one else can accomplish, and I protest against the unsympathetic treatment of strangers by the Christians of America. That my case is no exception, I know to be a fact, and I utter this protest in the name of our common humanity. Some will say it is pique that suggests these thoughts. Call it by what name you will, I feel a righteous indignation. With few exceptions I have met with nothing but distrust and coldness instead of warmth and sympathy, and, in addition to this, my feelings have been constantly lacerated by hearing contemptuous remarks, often by professed Christians, applied to the race from which I spring, and to which those I love best on earth belong. God knows, if I consulted my own wishes, I would bury myself in

retirement, but something within tells me I dare not do this. Often have I been on the point of resigning the struggle when a sympathetic word or act has given me fresh courage; this, and the knowledge that, with all my faults and failings, God knows I am sincere, alone induces me to persevere. Nearly every young convert requires human help in his efforts to build himself up in His most holy faith. Christ himself said: "Simon, Simon, behold Satan hast desire to have you, that he may sift you like wheat; but I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren." I repeat, no real harm can come to us if we do kindness in the name of the Saviour; and even if we have been deceived, let us not grow callous and thereby bring discredit on His name by coldness to those who are craving for the warmth of sympathy, and cause them, if their faith be weak, to fly to the world for consolation. Some will say, you can not hope to succeed by reproach; this is true if reproach is expressed in a spirit of resentment. I freely admit I have at times felt a burning indignation and resentment from the causes I have referred to. I say again, Christian people appear to forget that our beloved Saviour, Moses, the patriarchs, the prophets, King David's line, and the apostles, came from the race they often speak so contemptuously of, and to whom they owe, by God's grace, all they have of religion. But, whatever my feelings may have been, I can honestly say I am now writing in a spirit of love, being too conscious of my own failings to dare utter reproaches in any other spirit. I recognize as a Christian I owe a distinct duty to the Jewish race. This thought applies to every Christian, and our duty we must perform, whatever their disposition may be toward us. In my desire to do this I have endeavored to prove what a wealth of love

and sympathy lies imbedded in the Jewish nature, which, if brought within the influence of the teachings of Christ, will accomplish a vast work in the furtherance of His kingdom. I have striven, also, to bring to the knowledge of the Christian world their failure in duty to the Jewish people, and trust, by the grace of God, that I have succeeded. A few weeks ago I wrote a pamphlet calling attention to the subject, and said therein :

“ Having been a constant attendant at the revival meeting held at Louisville, I found a burden of pain, which I thought had lifted from my heart, returned with renewed force. I refer to the duty I owe to my Jewish brethren. A few days since I wrote to this effect : ‘ Dear Brother Moody, I believe thousands of Jewish hearts have a craving that nothing but a knowledge of and a belief in the Lord Jesus Christ can satisfy. If my voice could ring out all that is in my heart, ten thousand tongues would not express all I would utter for the purpose of awakening the Christian Churches from their lethargy on the subject. But I can do little; you can do much. Will you bring the weight of your influence to bear on this subject?’ I make this same appeal to all sincere followers of the Lord Jesus Christ. There is one way to reach Jewish hearts, it is contained in the word ‘ *love*.’ Preach about them, and speak about them in loving kindness, and I believe that thousands of Jews will be brought to a knowledge of and belief in our Lord. One remark I hear constantly made by Christian people, ‘ It is impossible to reach the Jew.’ I offer these thoughts as evidence that such is not the fact.”

Soon after my arrival in Louisville, I introduced myself to Bishop Penick, and called his attention to the subject, and he immediately published the following letter, which, I trust,

will impress itself on the heart and conscience of every sincere follower of our Lord :

To the Israelites of Louisville :

In the name of God the Father I extend you a most sincere and heartfelt invitation to meet me in St. Andrew's Protestant Episcopal church (located on the northeast corner of Second and Kentucky streets) on next Tuesday, at 5 P. M., when I purpose, by the help of God, to have a service whose aim shall be the better understanding and helping of each other to get nearer to God. I am sending this invitation because I feel, as a Christian minister, I owe a debt of gratitude to your nation that I have done but little to pay; and now my heart's desire and prayer to God is, that He will guide us to the truth and enable us to honor Him. I hope that this meeting will be most open and frank. We can never help unless we understand each other, and while I feel but little fitted to undertake so great a work, I know that God can and will order every honest effort for the good of His children, and if I know the depths of my own heart, this is an honest effort to help those who want to get nearer to Him. I therefore send out this invitation in sincerity and love, trusting to His might to rule, and wisdom to guide us.

Yours, in the love of Israel's God,

C. CLIFTON PENICK,

Rector of St. Andrew's P. E. Church.

LOUISVILLE, Feb. 17.

[From the Louisville Courier-Journal.]

A congregation that about half filled the house assembled at St. Andrew's church, Second and Kentucky streets, at 5 o'clock yesterday afternoon, to hear what Bishop C. C. Penick might have to say to the Hebrews, for whose benefit the meeting was held, and to whom the Bishop had extended a cordial invitation to be present. A portion of the congregation was composed of the members of St. Andrew's church, but there were also a good many Israelites in attendance.

Services were begun promptly at 5 o'clock, with a moment

of silent prayer, after which Bishop Penick stated that, as so many of the children of Israel had come out on his invitation, he would state that nothing discourteous should be said. He had selected the hymn best suited to the occasion, the 418th, taken from the 97th Psalm. It was sung to the air of "Old Hundred," after which the 46th Psalm was read, followed by prayer.

Bishop Penick then stated that he had written the remarks he expected to make, as he considered the subject of the greatest importance, though such was not his custom. "After I have concluded, any Israelite present is invited to make suggestions, or make remarks. I only request them to limit themselves to about five minutes, as we have not much time, and I do not wish to keep you long."

The Bishop then spoke as follows :

"Recently an Israelite said to me : 'Whatever the course of the Jews towards Christians may be, the Christians are bound by their loyalty to Christ to do every thing in their power for the helping of the Jews.' To this I replied : 'Yes, and I think we are doing our duty to them ; our Bible is placed within their reach ; our churches are ever open for their coming, and they know that more than a hearty welcome awaits them there.' 'But what have you done to make them realize this?' My answer was : 'I have done nothing directly, because I have such a sacred regard for the deep convictions of the Jews as to the truth of their position and belief, that I have not dared to intrude within precincts to them so hallowed.' His answer was : 'Bishop, are these truly your feelings in this matter?' 'They are.' 'Well, the Jews do not so understand nor believe it ; they think that Christians do not want to get near to, nor commune with the Jews, on account of a long and deep-rooted race prejudice.'

“Men and brethren, when I heard this statement it aroused me to the very depths of my being. The realizing that I was being so misunderstood by God's own chosen people, to whom we owe every thing that we count sacred in religion; who are the fathers, the prophets, the inspired writers, the chosen witnesses, who gave to us Him whom we call Lord and Saviour, and furnished all the witnesses of His life, death, power, resurrection, ascension, and promises to come again into glory and salvation. The thought that in some mysterious way Satan had so placarded the deepest and truest motive of my heart, as to make them mean an accursed lie to the people of whom God says, ‘I will bless him that blesseth you, and curse him that curseth you.’ This thought filled me with holy indignation; I asked my heart, ‘Why should this thing be?’ and almost simultaneously came the resolve: By the help of God it shall be no longer; I will arise and wipe this lie from the appearance of reality—I will show these people, as God gives me power, that down amid the deepest, truest, and strongest things of my life beats, day and night, a mighty longing for the highest good of God's chosen people.

“To do this I sought the quickest and most direct way that occurred to my mind, trusting to the power of the living God to do His own work in his own way, but praying that I might be humble and true enough to be used by Him to His glory. I wrote that invitation to this conference, which means nothing more nor less than the honest, open truth stands out from its face and breathes in its spirit. In my heart, if I know it, there is not a shadow of desire for unhal- lowed and profitless controversy. We are too near God for any such thing. If the living God does not move in our hearts to do the right thing, all the babblings of controversy

or vain learning, for ages can not do it. Again, I am not here with any spirit of a proselyter. He whom I follow hath uttered such burning words of indignation against this spirit of proselyting, that shame and confusion must cover him who dares attempt it. Hear Him, Matth. xxiii, 15: 'Ye compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves.' No, no, no! We are standing here before the majesty of Jehovah, and the cry of my heart is: Speak, Lord, for Thy servant heareth! God, who is felt in every throb of every heart in every bosom here, is able to bend these hearts as the heart of one man to His own omnipotent will, and O, for the glory of His name, for the honor of the God of Abraham, Isaac, and Jacob, I pray that His Spirit may reveal His will!

"I have been asked: 'Why do you call a meeting of such nature in your church, where Israelites naturally feel a delicacy in discussing with you?' I answer: 'This was the only place I had at my disposal, and I did not call it for discussion or disputation. I invited you here to tell you what you had heard, and to ask you what I can do further towards carrying us nearer the truth, and doing away with all unnecessary prejudice and misunderstanding?' And right here let me quote from a letter received yesterday, and give one word of comment. I most heartily and sincerely thank the writer of this letter, for he has wonderfully helped me. I shall count all honest expressions of opinion, however pungent or strong, favors or helps. The soldier who is not willing to be wounded, or even die for a cause that he believes sacred, is not fit to wear a victor's crown. All that God calls on me to do or suffer in this cause, I pray for grace to fulfill, in the spirit of Him who suffered for me, accounting myself paid a thousand-

fold if God will keep me humble and willing, and glad to be used by Him to bring some good to my fellow-man, and some deeper love for Him in the hearts of men. The writer of this letter says: 'Now, however sinful it may be in us to believe in or affirm the divinity of the Son, to us, the inheritors of the light, there is no wrong in your affirming it; for you are the descendant of men who worshipped Thor, and Wodan, and Frey, and Frigga, and Iduna or Saxnot, and Iamin, and Hertha, or whatever the idols were named.'

"I answer: 'Yes, our fathers did worship idols, it matters not what their names; and but for that man of the tribe of Judah named Jesus, we would probably be doing it yet;' and I do every Israelite in this land the credit to believe that he had rather see me 'clothed and sitting at the feet of Jesus' than to see me tattooed, wrapped in skins, groveling in sin and superstition, bowing down in caves and caverns to the idols of my ancestors. The writer could not have touched a deeper chord in my heart than this; he shows me the pit from which I was dug; nor could he have said any thing that would make me more gratefully and humbly kiss the pierced hand of that Son of Israel who lifted me from where my forefathers groveled, and stands me here before you, as you see me this day. And let me say, whether he be divine or not, as we thus most firmly believe, it is among his followers that God's ancient and chosen people find the least oppression and happiest homes, and were His followers truer to Him you would find mightier favors at their hands and vaster love in their hearts for you, His kinsmen 'according to the flesh.' The follower of Him who would wrong you must first wrong Him ere you feel the blow. Oh that the spirit of God may make every child of faith realize this, and bring His people together by bringing them all to God! Amen, amen.

"I now invite you to tell me honestly and sincerely if there is any thing I can do, or that I can get Christians to do, in this matter? Let our speeches be limited to five minutes, and let each speak as in the presence of God, who is here in our midst, and to whom we must give an account."

Bishop Penick continued: "I invite any Israelite to tell me honestly if there is any thing I can do in the matter, or get Christians to do. I think it a burning shame for people to stand apart when they should be close together. I invite you to speak freely. I want help."

For some time none responded, but at length a young man arose in the middle of the church, and said that he had been converted. Said he: "My heart was bowed down with sorrow, and I found no consolation in the Jewish religion. I read the gospel and found relief in the Lord Jesus Christ, whom I believe to be the Son of God." He referred to race prejudice against the Jews, persecution, etc., and said he had companions whom he wished to bring to a knowledge of Christ. "Not one Jew in ten thousand," he said, "knew any thing about Christ. He wanted Christian ministers to go to work and explain these things to the Jews, speak well of them and treat them well."

No one else showing a disposition to say any thing, the 530th hymn, "Guide me, O Thou Great Jehovah," was sung, and Bishop Penick thanked those who had attended. "I have done what I could," said he, "and have made an honest effort. The result rests in God's hands. The Holy Spirit has the power. Let Him do what seemeth best. If any man or woman of the seed of Israel shall hereafter wish to communicate with me I will be most happy to do all I can to assist him or her."

After prayer the congregation was dismissed.

To Bishop Penick I offer my thanks for the noble efforts he has made on behalf of God's ancient chosen people, and also for his kindness and generous hospitality to myself. May God bless and prosper him in all his works.

And now, once more confessing my manifold sins, and testifying to my belief that I have forgiveness with God through our Lord Jesus Christ, I commend these pages to the guidance of His Holy Spirit, saying with St. Paul: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

PRESS ON.

Your words my heart and soul inspire
To press on for the victor's crown ;
And ere I from this earth retire
I'll spread abroad our Lord's renown.

Yes, I will strive with all my might
To bring lost sinners to His feet ;
Then they will say in pure delight,
His is the only mercy seat.

I'll pray for power from on high
That I may make it clear to all
That sinners need not weep or sigh
If they obey the Saviour's call.

With gentle words I'll strive to prove
How erring is the life they lead,
If they do not all sin remove
By taking Jesus in their need.

I'll strive to prove He is the way
Where they may find sweet peace and rest ;
I'll plead with them not to delay
Accepting such a gracious guest.

Why do they linger in their sin ?
Why will they be the devil's slave ?
When they may this sweet life begin,
If they in Jesus' blood will lave.

To those who doubt of Israel's seed
I'll plead with them to read the Word,
And then, if they will only read,
Many will say, He is our Lord.

Your words my heart and soul inspire
To press on for the victor's crown ;
And ere I from this earth retire
I'll spread abroad our Lord's renown.

ROMANS, XI.

1. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people which he foreknew. Wot ye not what the scriptures saith of Elias? how he maketh intercession to God against Israel, saying,

3. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5. Even so then at this present time also there is a remnant according to the election of grace.

6. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day.)

9. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10. Let their eyes be darkened, that they may not see, and bow down their back alway.

11. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

13. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

16. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21. For if God spared not the natural branches, take heed lest he also spare not thee.

22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26. And so all Israel shall be saved: as it is written; There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27. For this is my covenant unto them, when I shall take away their sins.

28. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29. For the gifts and calling of God are without repentance.

30. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31. Even so have these also now not believed, that through your mercy they also may obtain mercy.

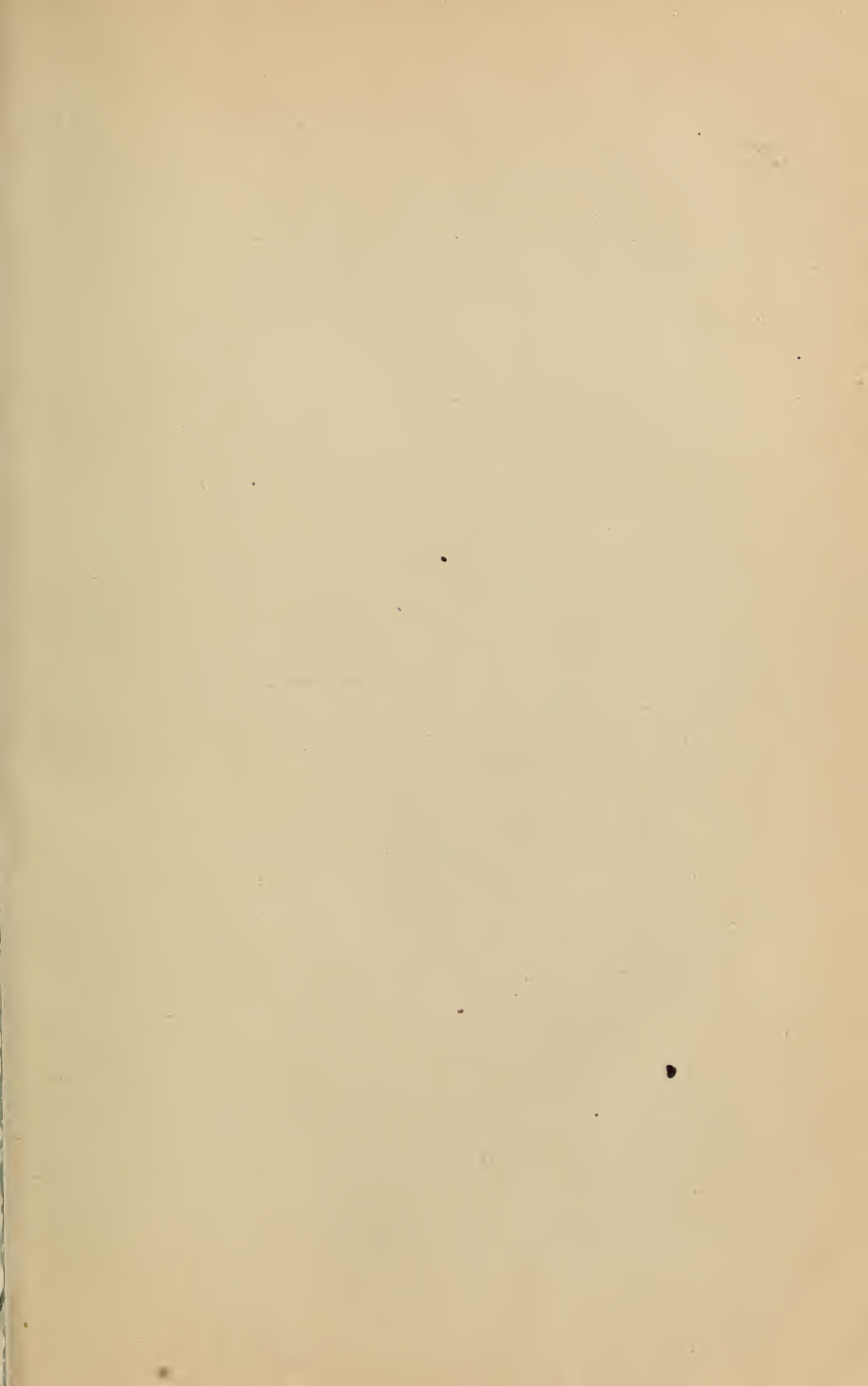
32. For God hath concluded them all in unbelief that he might have mercy upon all.

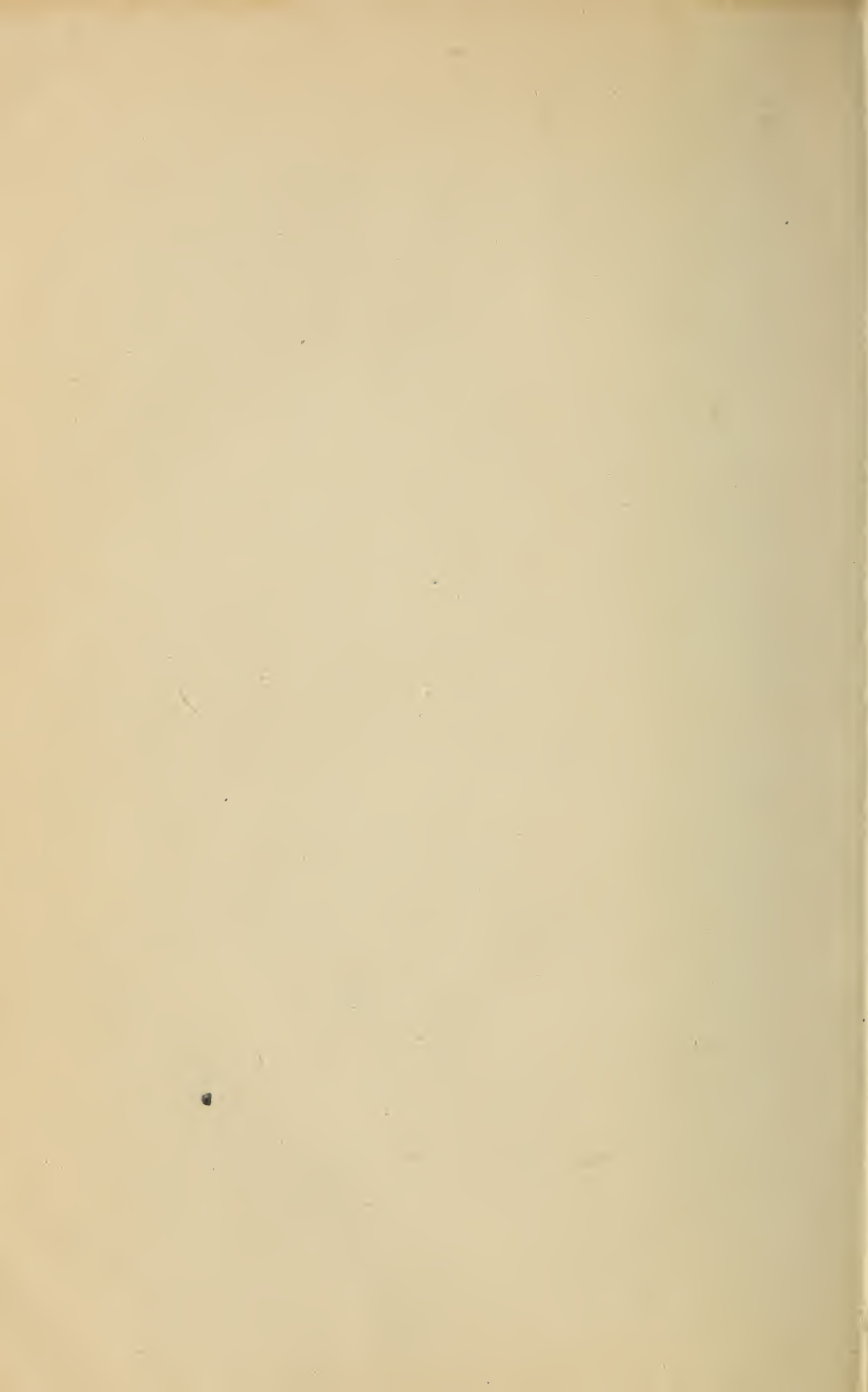
33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

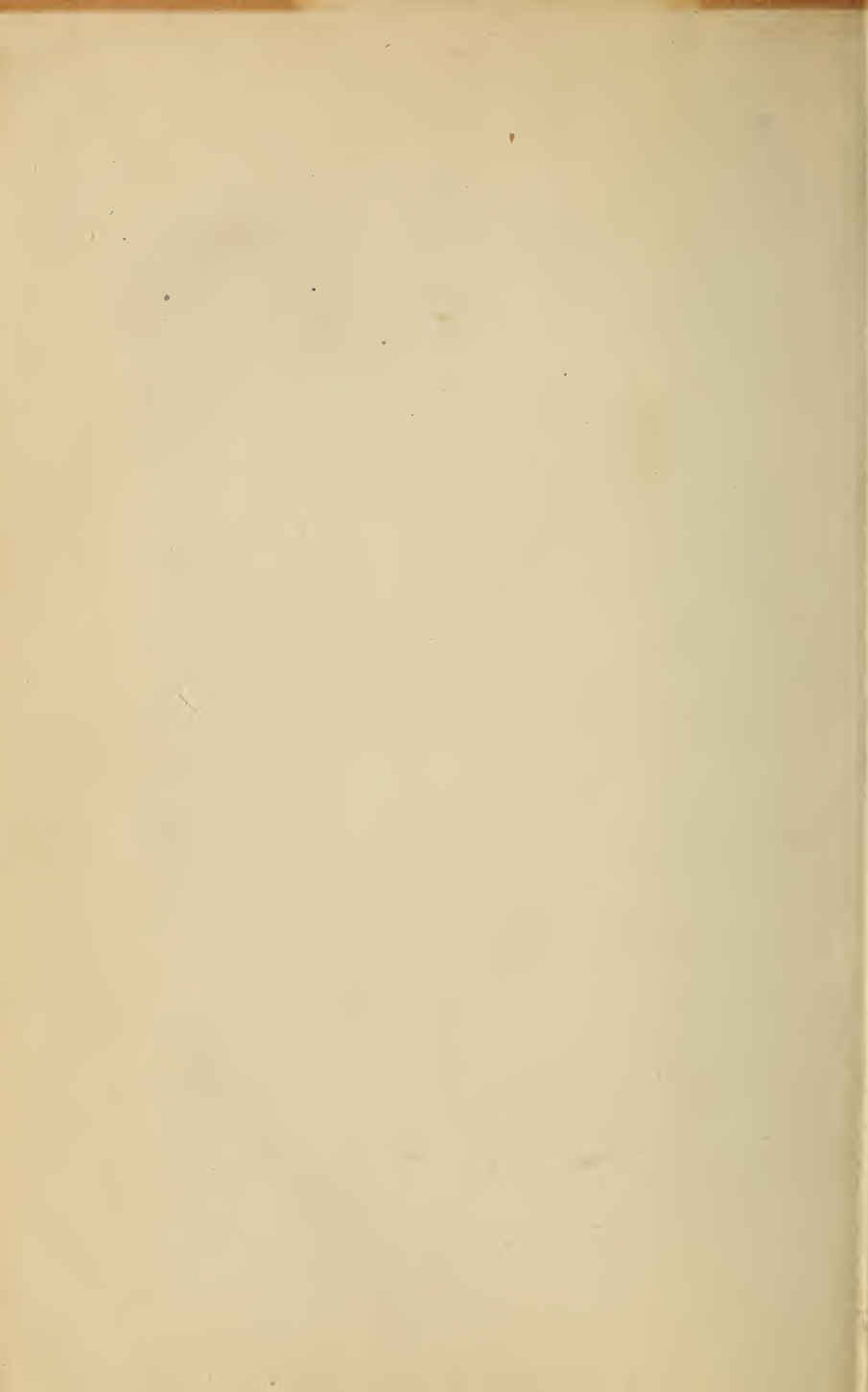
34. For who hath known the mind of the Lord? or who hath been his counsellor?

35. Or who hath first given to him, and it shall be recompensed unto him again?

36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.







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